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From the Philadelphia North American.

General Convention

OF THE

Protestant Episcopal Church in the United States.

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Thursday, October 10, 1844.

Morning Prayer was read by the Rev. Dr. N. B. Crocker of R. I., assisted by the Rev. E. Mead of N. Y. The minutes were read and approved.

Rev. Dr. Jarvis from the Standing Committee on the General Theological Seminary, made a report as to the various diocesan nominations for Trustees. It was laid on the table.

The canon on "Episcopal Resignations," offered yesterday by Dr. Upfold from the committee on canons, is as follows:—

Whereas the resignation of the Episcopal jurisdiction of a diocese is to be discountenanced, but nevertheless as it may, under certain circumstances, be both necessary and desirable, it is hereby declared that the Episcopal resignation of a diocese may take place under the following regulations, that is to say:

Sec. 1. If, within six months before the meeting of any General Convention, a bishop shall desire to resign his jurisdiction, he shall, when such General Convention meets, make known in writing to the House of Bishops such his desire, together with the reasons moving him thereto; whereupon the House of Bishops shall have full power and authority to investigate the whole case of the proposed resignation, including not only the facts and reasons that may be set forth in the application for the proposed resignation, but any other facts and circumstances bearing upon it, so that the whole subject of the propriety or necessity of such resignation may be placed fully before the House of Bishops.

Sec. 2. An investigation having thus been made, the House of Bishops shall have power to decide on the application, and, by the vote of a majority of those present, to accept, or to refuse to accept, such resignation: and in all cases of a proposed resignation, the bishops shall cause their proceedings to be recorded on their journals: and in case of acceptance, the resignation shall be complete when thus recorded; and notice thereof shall be given to the House of Clerical and Lay Deputies.

Sec. 3. In case a bishop should desire to resign at any period not within six months before the meeting of a General Convention, he shall make known to the presiding bishop such his desire, with the reasons moving him thereto, whereupon the presiding bishop shall communicate without delay a copy of the same to every bishop of this Church, and at the same time summon said bishops to meet him in person, at a place to be by him designated, most convenient to all, and at a time not less than three months from the date of his summons; and should a number, not less than three-fourths of all the bishops of this Church, meet at the time and place designated, they shall then have all the powers given by the previous sections of this canon to the House of Bishops; and should a number less than three-fourths assemble, they shall have power to adjourn from time to time until they can secure the attendance of three-fourths of all the bishops of this Church. Should a proposed resignation of a bishop be accepted at any meeting of the bishops for that purpose held during a recess, then it shall be the duty of the presiding bishop to pronounce such resignation complete, and to communicate the same to the ecclesiastical authority of each diocese, who shall cause the same to be read to the several congregations therein. And it shall be the further duty of the presiding bishop to cause such resignation to be formally recorded on the journals of the House of Bishops that may meet in General Convention next thereafter. If the bishop desirous of resigning should be the presiding bishop, then all the duties directed in this canon to be performed by the presiding bishop, shall devolve upon the next in seniority.

Sec. 4. No bishop whose resignation of the Episcopal jurisdiction of a diocese has been consummated pursuant to this canon, shall, under any circumstances, be eligible to any vacant diocese in union with this Church: nor shall he have a seat in the House of Bishops; nor shall he perform any Episcopal act.

Sec. 5. A bishop who ceases in any mode to have the Episcopal charge of a diocese is still subject in all matters to the authority of the General Convention.

Sec. 6. Canon XXXII. of 1832, is hereby repealed.

The committee on Expenses made report that the estimated expenses of the Convention were $1200, and as there was likely to be a deficiency in the funds, proposed the adoption of a new canon increasing the diocesan quota from 75 cents to one dollar for each clergyman. Referred to committee on Canons.

Rev. Mr. Greenleaf offered a resolution, that at noon to-morrow the Convention proceed to the election of a Treasurer, which was agreed to.

Hon. J. McP. Berrien called up the consideration of the resolutions under discussion yesterday, and for the purpose of terminating the debate, he wished to offer a resolution. The subject had been elaborately debated, and doubtless the minds of most members were made up before coming here, and therefore he believed further debate could not alter any opinion. There were also other important subjects for the consideration of the Convention, and an undue proportion of the time of the House was given to the present resolution, which he thought was injurious to the cause we were all anxious to promote. The following was the resolution, that at 12 o'clock to-day the House should proceed to a vote by yeas and nays on the resolution and amendments, without further debate.

Judge Chambers had wished to anticipate the gentleman, for the purpose of moving a postponement of the subject, to allow the House to take up other business. He was in favor, after what had been done, not to limit debate; the gentleman from Georgia and himself had taken advantage of this apparent wish to carry out the debate in full, and had expressed their views. If any mischief could be experienced from the debate, it had already been done, and he, therefore, hoped the debate would be continued as long as any gentleman has a word to say. If the Church is in danger let us know the height, depth, length and breadth of it. But little difference of opinion would be found, when all our opinions have been compared. He therefore moved to postpone the subject until half-past 2 o'clock to-morrow, to take up the subject of the documents in relation to the consecration of the Rev. Dr. Hawks, Bishop of Mississippi.

Mr. Memminger was either for continuing the debate, or taking a vote which would settle the question; he hoped, therefore, a vote might be taken on the resolution of Mr. Berrien, to test the sense of the House.

Mr. Collins, of N. C., although he thought there was danger and indiscretion in the introduction of these resolutions, had changed his mind on that subject, and from the course the debate had taken he thought it best to allow the most unlimited extent of debate. He therefore trusted no resolution would be passed, which would have the effect of the previous question.

Mr. Macfarland although he believed in the expediency of the resolution, hoped if a complaint from any quarter was made, that the House desired to stifle debate, the gentleman from Georgia would withdraw it.

Dr. Brooke believed that the more full and extended the debate, the more salutary would be the effect; he therefore moved to lay the resolution and amendment on the table.

This, after some debate on the point of order as well as its expediency, the motion to lie on the table was adopted.

The Rev. M. Moore, of N. H., then moved to postpone the resolution for the purpose of taking up the subject connected with the consecration of the Rev. Dr. Hawks.

After some conversation as to this subject, Mr. Macfarland, of Virginia, stated that Dr. Hawks had but this morning received a copy of the charges against him, was now absent from the House, and would be prepared to-morrow with his full refutation of all the charges.

Rev. Mr. Boyd, of Miss., argued that this House, as a body, knew nothing of any charges against Dr. Hawks. If the usual resolution to proceed to the signing of his credentials should be made, and then if any member of this Convention had charges affecting his character, would be the time for presenting them. Until such a course was taken he deprecated any allusion to the existence of charges against him of any nature.

Rev. Mr. Moore by request withdrew his motion.

Rev. Dr. Upfold then moved to postpone the consideration of the resolution to proceed to the consideration of the Canon on "Episcopal Resignation," but withdrew it again; and the resolution of Dr. Hawks' came up in order.

The Rev. Dr. Mason of North Carolina first referred to the course which things had taken in this debate—to the various resolutions and amendments, to the concocted speech of Dr. Empie of Virginia, which from the color of the paper and the thumbing of the leaves, seemed to be three or four years old, and to the resolutions from the same gentleman, which amounted to a small pamphlet. After these resolutions had been debated with the utmost latitude, it is now thought high time to put a stop to it. This he could not assent to, for the resolution of Dr. Hawks' now before the House, he considered far more objectionable than the others from their very obscurity. They were evidently drawn up in haste, and he must be permitted to say, that in effect, they were an absurdity, and if acted on would have a worse effect than the Oxford Tracts.

It had been said by Dr. Brooke that the whole church was agonized, and that division must take place if it were not healed; but while on this quarter agitation was deprecated, the gentleman from Virginia was for the utmost latitude, and ranked those who were opposed to the agitation with Jews, infidels and heretics, and even to the illuminati of Germany. Agitation was profitable or unprofitable: it is profitable when the mind is left free and unfettered and no shackles are placed on opinion, which is conscientiously entertained. If those opinions are counter to the Protestant Episcopal faith, there is a remedy—heresy can be met. On the other hand, if he ploughed his field, sowed his seed and let the sun of heaven ripen it, weeds would grow up too; but he would not with his own hands plant weeds that they might spring up and choke his seed; that he compared to unprofitable agitation.

He wanted action confined to what was expedient; and that should in a great degree determine our course of duty. They had nothing to do with theological opinions—their enquiry should be, how could their action benefit the Church. Every one had a right to their opinions, and he protested against the adjurations of gentlemen in reference to preserving the peace of the church. Was it supposed that those who thought one way on a point of expediency, have not the peace of the Church and the wish to close its wounds, as much as those who hold other views? We have no right to assume the contrary, until it is clearly proved. They were popular arguments, but ought not to be brought into the debate.

The Rev. Dr. then went into a review of the phraseology of Dr. Hawks's preamble and resolution, and argued that it would be inefficient and inoperative—that no good could come of its adoption. The church was not responsible for the doctrines of Dr. Pusey, or any man; if she commenced legislating on doctrine, there would be no end or limit to it. He likewise took up all the various supposed differences in doctrines, and showed that the Church as a body, did not essentially differ: individuals might place different interpretations on minor points, but all agreed on the great fundamentals.

The continuity of the arguments of the Rev. Doctor, and his logical chain of reasoning, render it impossible to compress his remarks into any thing like the space which the variety of a diurnal sheet requires. That must be an apology for apparent injustice to his speech. One point we would refer to: he showed by the proceedings of the General Convention of 1814, that this subject of legislating on mere opinions, not involving points of fundamental doctrine, were then discountenanced by both Houses, and the Bishops had been thanked by the Deputies in a resolution, for the decision, promptness and wisdom of their course. Those who are curious on this point of ecclesiastical history can have access to the Journals of the Convention at that period.

S. H. Lewis, Esq., of Virginia, followed in favor of the resolution. He entered into a review of what he denounced as the errors of Tractarianism, and felt that the Convention had an important duty to perform in arresting the spread of false doctrine. He thought it wrong to attempt to produce the impression that there was no disaffection. Some sections might be quiet, but others were rent and distracted He deprecated contention, but felt alarmed for the stability of the Church while this contention was within her borders. His remarks embraced in their scope a review of the position of several of the Bishops on this subject, and he dwelt elaborately on the circumstances attending the consecration of the Rev Arthur Carey.

Rev. Dr. Higbee, of New York, said it was a fact not without its instruction, that the loudest complaints which we had heard on the subject before us came from the dioceses which had already legislated on the subject; this may give us a profitable hint for the course we should pursue. The gentleman from Ohio (Mr. Smallwood) had yesterday illustrated its danger by telling of an individual who had left his church and attended a Romish chapel; at this he was surprised. He could only say that, if, as alleged, our Romish tendencies in New York were strong, in Ohio they were stronger.

Rev. Mr. Smallwood explained that the individual had come from New York.

Dr. Higbee continued. When, then, the individual remained in New York, we were able to prevent him from leaving our Church. The gentlemen from Ohio (Messrs. Brooke and Smallwood) were formerly his fellow laborers in the same diocese, and he always recurred to those early days with pleasure. One of them (Mr. Smallwood) had affirmed that there existed an agitation, or rather differences of opinion which had not formerly existed, and attributed them to the influence of the Oxford tracts. During the period of their early intercourse referred to, every thing personally had been harmonious; but was it doctrinally so then more than now? Did they believe that on our creeds and articles we differed now more than then? If so, they are mistaken. He was educated at the General Theological Seminary, and left its walls for the retirement of a parish on the banks of the Susquehanna. In that Seminary, and in that parish, his general theological opinions were formed, and such as they were then they are now. The Tracts spoken of had produced no effect on his position, it was the same now as then; there were the same differences between us then as now. There was not indeed the same agitation; names then were different. The names used then were not as good alarm notes as the names used now; we had not the names of Puseyite or Tractarian, or of tendency to Popery; the facts of difference are the same, the names alone are changed.

What Dr. H. wished was not to magnify these differences of opinion or represent them as of vital importance, but to say that no more cause for the legislative action of the Convention of the Church exists now than then, or will exist while man remains fallible and imperfect man. But the increased agitation here is the consequence of the importation of new names rather than of new opinions. How have they been brought to this country? We have heard from the learned gentleman from Connecticut, (Dr. Jarvis,) that the origin of these Oxford tracts were in the aggressions of the State. The great principle to establish was the independent constitution of the Church of Christ, *independent* of all human government whatever. With the great mass of the Church of England this was a new idea; they had formed the habit of leaning on the State; the Church, according to them, was the Church of England, established by the government of England; and this idea of a Church as by law established, had well nigh absorbed the idea of the Church of Christ as established by Christ himself.

This idea, namely, that of the independent establishment of the Church of Christ, the Tracts referred to had attempted to bring out. And the researches of their authors among ancient writers may have doubtless brought forth something spurious—something dangerous along with the good: but the cry of Popery was first raised by those to whom a Church independent of the State was a new creation. Being at a loss to give the new thing a name, they called it Popery because it held in common with Rome, the independent constitution of the Church of Christ, without respect to any temporal government. The name had been brought across the Atlantic, and with too little consideration had been applied to a certain class of our friends and brethren. Who have been most instrumental in raising and sustaining this cry of Popery, and in flinging reproaches against a large portion of our brethren? Surely not those who are accused of having admitted these Tracts! Not the Puseyites! No, certainly! Many indeed who have been mentioned as the very head and front of Puseyism, had never read one page of these Tracts—if he should name them it would create surprise. As for himself, he had never read six pages of them in his life.

They are but new names to old things, and he must say, although it might appear severe, that while a portion of our brethren were desirous of following in the old tracks of Ravenscroft and Hobart, and Bowen and Kemp, they had been branded as Puseyites—shot at from behind ambushes—they had been vaguely accused and could not find a tangible tribunal or responsible accuser. If any one has been guilty of heresy the law of the Church is open to try them, but their accusers shrink from meeting them face to face and presenting their accusations in form of law. They had begged this, but they dare not come forward. But insinuations were covertly made and reports circulated, and so friends were alienated and the people separated from their pastors; on the one hand, the public mind was too little instructed and on the other there were alarmists, and thus the accusation and the response passing and repassing continually from one to the other—suspicion and discord and distrust were brought in, where charity and mutual good offices should prevail, and truth and love and peace have been crushed between the upper and the nether millstones!

We shrink not from the tribunals of the Church—from responsibilities to the laws of the Church, or if we are wrong-doers, from beholding its naked sword of justice suspended over us; but never can it be that the Church will wreath for us the crown of olive and of myrtle, merely to conceal beneath it the avenging dagger! He trusted this would be thrown out of the legislation of the Church.

He would reply briefly to the remarks of the gentleman from Virginia, (Dr. Empie,) who had given us some idea what Puseyism is. In his hands it is not that vague, vanishing, misty thing, which his lay colleague (Mr. Lewis) considered it. With him it is something monstrous—terribly monstrous; and yet he talks of conciliation with it and with those who adhere to it! What! conciliate with those who are compared by him to the Jews of old who rejected and crucified our Saviour;—to those who according to him are afloat on the Dead Sea of Papistry as before the Reformation! Will he attempt to conciliate those whom he compared to the Illuminati of Germany, whose motto was "*crush the wretch*," meaning our blessed Saviour! Does he, or can any Christian man recommend conciliation with those who hold one point in common with the Jews, who drove nails into the hands and feet of our Saviour—with Papists—with those who followed Tetzel in his career of infamy and with the worst set of infidels that ever infested the earth? If any thing in the annals of crime ever demanded the interposition of law at a stern tribunal, it is such crimes as are here charged against those alleged to be the advocates and adherents of Tractarianism! And even to be more specific, the gentleman from Virginia had enumerated sixty propositions, but he could not follow up their monstrous declarations—his heart was sick at the recital of them! But he called on him before the whole Church and before God, if he knew one single individual in the whole wide range of the Church, who held such doctrines, to make him known, lay his hand upon him and bring him up before the proper tribunal of the Church before this Convention adjourned.

The gentleman had alluded to one individual case, that of the Bishop of his Diocese (N. Y.) in the ordination of Mr. Carey—but let the improper reference to the Bishop go—there was in the gentleman's remarks an allusion to the dead, to one cut down in the prime of youth and who is not here to defend himself or answer for himself; he had been distinguished on this floor by the opprobrious term of "Papist," and opinions had been ascribed to him, which, if he held, made his holy ordination vow a sacrilege before high Heaven. He could not allude to his case, more than to reply to it in Mr. Carey's own words. He had known him long—since he first commenced the study of theology. A certain layman of New York proposed certain questions to him which he asked me to propound. He had been accused of believing in transubstantiation, in purgatory, in the efficacy of masses and indulgences, and other Romish errors; the questions propounded to him on these subjects, and his answers, were as follows:—

Q. 1. "Do you believe that the body and blood of Christ are corporeally present in the Eucharist—or that the consecrated elements are merely bread and wine in substance—the body and blood of Christ in spirit and efficacy?"

Ans. I believe that the body and blood of Christ are present in the Holy Eucharist *only* in a spiritual manner—the manner I venture not to define—I, however, believe that the consecrated elements are bread and wine in substance, and the body and blood of Christ in spirit and efficacy.

Q. 2. "Do you believe that the bread and wine undergo any change or conversion by consecration in the Eucharist, or are they only the symbolic representatives of the body and blood of Christ?"

Ans. I believe that the bread and wine are as really and substantially present after the consecration as they were before, and that they are not changed or converted otherwise than *spiritually;* which spiritual change I do not attempt to explain further than by expressing my belief that the bread and wine *remaining in their natural substance* do become the divinely appointed *means* of conveying to the faithful, and of offering to others (in a spiritual manner) Christ himself with all the benefits of his presence upon the earth for the redemption of mankind. In short, my belief on this subject is expressed in our Catechism, as follows:

'Quest. What is the outward part or sign in the Lord's Supper?

'Ans. Bread and wine which our Lord hath commanded to be received.

'Quest. What is the inward part of the thing signified?

'Ans. The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

'Quest. What are the benefits whereof we are partakers thereby?

'Ans. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.'

Q. 3. "Do you believe in the doctrine of Purgatory as defined by the Council of Trent and the Creed of Pope Pius the Fourth."

Ans. I do not believe in the Romish doctrine of Purgatory condemned in our Articles. The decrees of Trent and the Creed of Pius IV. are on this subject vague and indistinct. I therefore state explicitly, that I believe *in no intermediate state of purgatorial suffering*—in no process of expiation for sin, in no penal infliction for the satisfying of Divine justice, and for the regaining of the Divine favor, after death—in no system of punishment in a future state, which is to be mitigated or anywise changed by any intercession of the Church on earth or by any means known to man.

Q. 4. "Do you believe that the condition of departed souls can be altered or benefitted by the prayers of the Church?"

Ans. I believe that the final destiny of every man is determined at his death, and is not afterwards to be reversed or changed by the prayers of the Church, or by any means known to us. As the general condition of departed souls appears to be embraced by the question, it may be proper for me to state my belief in the "Communion of Saints," as taught in Holy Scriptures, and in our Creed—that the faithful members of Christ upon earth, and those who have departed this life in Christ's faith and fear, form one body under one Divine Head—that they are united by a common bond of sympathy and love—and that as an expression of that sympathy, such prayers are lawful and mutually beneficial, as that in our Burial Service—"We beseech thee that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss in thy eternal and everlasting glory, through Jesus Christ our Lord,"—and as the concluding petition of our prayer "for the whole state of Christ's Church militant,"—and as the act of intercession in the ancient Liturgy of the Church of Jerusalem, set forth by the late Bishop Hobart in his "Christian's Manual."

Q. 5. "Do you not believe that the offering of Masses for the dead, and the granting of Indulgences are dangerous and gross errors of the Church of Rome, and entirely at variance with the principles of the Gospel?"

Ans. I do believe that the offering of Masses for the dead, and the granting of Indulgences as practised by the Church of Rome, *are dangerous and gross errors, and entirely at variance with the principles of the Gospel.*

Q. 6. "Do you approve of the Invocation of Saints, as practised by the Church of Rome?"

Ans. I do not approve, but *condemn* the Invocation of Saints as practised by the Church of Rome.

Q. 7. "Could you with your present principles subscribe to the Creed of Pope Pius IV—or take orders in the Church of Rome?"

Ans. With my present principles I *could not* subscribe to the Creed of Pope Pius IV. *nor take orders in the Church of Rome.*

Dr. Brooke, of Ohio, asked if these questions were answered before or after his ordination?

Dr. Higbee answered, afterward—he would observe in connection with the answer however, that he was one of his examiners, and knew what his doctrines were, and his answers to these questions were in perfect consonance with those given on his special examination previous to his consecration. For the perfect fidelity and truth, he held himself pledged on his responsibility as a Christian minister and an honest man!

Rev. F. W. Boyd, of Mississippi, followed with an argumentative speech in opposition to the reference to the House of Bishops. In the course of his remarks he made frequent quotations from the far-famed sermon of the Rev. Dr. Tyng, which contains so powerful an exposition of the truths of Episcopal Faith. Mr. Boyd coincided with all the opinions of Dr. Tyng, but seemed to think that his position now was not consistent with those professions and doctrines written by him; this called up

Dr. Tyng in reply. Those who have ever heard this Rev. gentleman in debate and listened to the almost lightning volubility with which he rounds his polished periods, can only form an idea of the utter impracticability of a reporter, who is not a practised stenographer, attempting to follow him. This speech was an eloquent, glowing and masterly exposition of the supposed errors which had crept into the Church. He denounced fearlessly and frankly those tendencies which he feared were imbued with Romanism. He pointed, with triumphant confidence in his opinions, to those who had first attempted innovation on the primitive purity of the Church; asserted that those whose sympathies in doctrine tended towards tractarianism, were, the first to attempt the severance of the bond of unity, by introducing the fictions of Rome, its phantasies and follies into the service of the Episcopal Church, and in a strain of delightful eloquence vindicated the principles of himself and those who acted with him. It was, all in all, a most powerful speech, and sustained the doctor's high reputation as a polished debater.

The House after he had concluded adjourned.

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From the Philadelphia Inquirer.

Friday, October 11.

The Convention met, in pursuance of adjournment, this morning, at half past 9 o'clock.

The morning prayers were read by the Rev. Dr. Brown, of New York, assisted by the Rev. Mr. Fitch, of Michigan. The 86th Psalm was sung.

The minutes of the preceding day were read and approved.

The messages of the House of Bishops laid on the table yesterday, were now read. One, in relation to the Prayer Book in the German language, was referred to the Committee on Prayer-books.

A message was read, announcing the appointment of the Rev. Dr. Odenheimer, of Philadelphia, as Assistant Secretary to the House of Bishops, in the place of Dr. Wainwright, of New York, who had requested leave of absence.

A report and memorial from the Diocese of Arkansas, were referred.

Mr. Forbes, of New York, moved "that this House do approve of the testimonials of the Rev. Dr. Chase, Bishop elect of New Hampshire; also, the testimonials of the Rev. Dr. Cobbs, Bishop elect of Alabama—and that the House do assent to their consecration."

This resolution was opposed, on the ground that the House having previously and already signed the testimonials, the action recommended in the resolution was unnecessary. On the other hand, the resolution was warmly supported. A number of delegates took part in a very long debate, and we observed that the resolution of Mr. Forbes was supported by the opinions and arguments of Horace Binney, Esq. At length, the resolution was laid on the table.

Mr. McFarland, of Va., presented to the House a "statement of certain proceedings of a portion of the clergy of Pennsylvania, in the case of the Rt. Rev. H. U. Onderdonk." Laid on the table.

A message from the House of Bishops, announced the Rev. Cicero S. Hawks, D.D., as a proper person to be Bishop of Missouri.

The Rev. Mr. Knapp, of Alabama, moved for a new canon, to the effect that no unbaptized person shall be permitted to take a seat in any Convention.

On motion, this was indefinitely postponed.

On a motion in relation to a cannon, to prepare a standard edition of the Bible, to be presented to the next Convention—no action was taken.

It was resolved, that in future, all applications for leave of absence, should be referred to the committee on Elections.

The present Treasurer, Mr. Van Wagenen, was re-elected Treasurer of the Convention.

Mr. Berrien moved that the documents in relation to the Rev. Dr. Hawks, be made the order of the day for Saturday. Carried.

The Rev. Thomas Boyd, of Mississippi, moved that the testimonials of the Rev. Dr. Hawks, as Bishop elect of Mississippi, be signed by the House.

Mr. Berrien moved that the memorial returned from the committee, in relation to the Rev. Dr. Hawks, be read.

Dr. Higbee and Mr. Forbes of New York, who had presented the memorial, observed, that they had done so as delegates—that they did not wish to be thought prosecutors of the Rev. Dr. Hawks.

On a question being put, it appeared that the memorial containing the charges against the Rev. Dr. Hawks, was signed by "W. A. Muhlenberg." We gathered in the course of the day, that the signer was a clergyman, and at the head of a large school in Flushing, N. Y.

The memorial was now read, and excited intense interest. It is altogether too long, however, for the columns of a newspaper. We shall therefore embody all the points worthy of remark, in a general notice.

The Rev. Dr. Muhlenberg commenced by stating his position, and the reasons that actuated him in raising his voice against the consecration of the Rev. Dr. Hawks. It was a matter of conscience, in the discharge of his duty to the Church. He avoided saying any thing of his private grievances with Dr. Hawks. He alluded to what he termed Dr. Hawks's habit of unguarded speech—his bankruptcy, it being a new thing for a man laden with heavy debt to present himself as a candidate for the Episcopate. He objected to him on two grounds—1. Because, as St Paul said, such a candidate required to be a man of "good report," and Dr. Hawks was not. The second ground reflected on the honesty of Dr. Hawks—and the charges went on to state that he was a man of ill-regulated temper, a licentious (abusive) tongue, vindictive, &c., and the remarks of Judge Strong or Stranghan, of New York, were quoted in proof; also the remarks of other persons—but these persons, in general, had declined to write the language which they had uttered. The charges against the Rev. Dr. Hawks may, in their general sense, be embraced in a few words. It appeared according to the memorial, that Dr. Hawks had originated an establishment for education at Flushing, called "St. Thomas's Hall," in which girls, and afterwards boys also, were to be educated generally, and religiously according to the doctrines of the Episcopal Church. That very large sums were raised to carry this scheme into effect—with no prospect of repayment, except such as might depend on the success of the Institution. That the School broke up in April, 1843, by the failure of Dr. Hawks—who failed to the amount of $80,000 or $100,000—and that the boys were told of it over-night—and that they might have their meals that night and the next morning, when the establishment would be closed; and that thus the pupils were left to find their way home as they could—some having to go great distances and without means. And this, although their parents had in many instances paid for the session of education in advance—more than three months of which advance remained (at that time) unexpired. Dr. H. was also charged with having received from the parents of his pupils, the payment of bills of tradesmen; but whom he had not paid in cash, as he had collected it—but given his own notes for the sums, which notes were not met at maturity. And it was charged that, from time to time, he enlarged and added to his establishment at the expense of many thousands, which were raised by loans and not repaid—that extravagance had marked his course, and that generally he had incurred debts, when it was very doubtful whether he would ever pay them. Also that promises made again and again to creditors had been broken. When he failed he made an assignment, not equal in its character, but partial, inasmuch as he had preferred his servants and teachers, who had this advantage over his creditors—that they had been fed and clothed at the creditors' expense. Also, that he had been vindictive, calumnious, &c. These charges were elaborated into immense detail and at great length, being included in a paper read to the Convention, entitled "A Narrative of St. Thomas's Hall," but which "narrative," though sent by Dr. Muhlenberg, *was not signed by its author.*

We should here state that a member objected to the reading of that "narrative"—it being unauthenticated.

Dr. Hawks—"Let it be read."

There was also a long document, with charges (repetitions of the above and similar,) read by the Secretary—being a letter or declaration of Mr. Quarterman, a painter and glazier, of Flushing, member of the Church, and with his good character vouched for by several ministers. He was a creditor of Dr. Hawks, and was ruined by his losses; his family consisted of eleven in number. In these documents a tailor was noticed, whose claim was about $2000 for charges against the boys; nearly all of which had been received by Dr. Hawks from their parents, but not paid to the tailor. Also, a shoemaker's claim, under similar circumstances. Some of the tradesmen, when Dr. H. first became embarrassed, had joined in securities for a loan to him of $11,000, in the prospect of Dr. H. going on and paying them ultimately. It was also said that when embarrassed in a pecuniary point of view, he had neglected his school, where he called but once in a long time; that the establishment was sumptuously furnished; that he had caused a theatre to be erected there; that he had a printing office, edited a newspaper, was Rector of St. Thomas's, Proprietor of St. Thomas's Hall, (school,) lectured in New York; that on one note given to Mr. Rickey or Ritchie, a teacher, he borrowed of that gentleman $32 to make up the sum necessary to meet the note; but that he did not meet the note nor return the money. Cases of individual hardship on the part of creditors, and charges of slander against Dr. H. were likewise noted; but, as we have already hinted, minor details would be merely an elaboration of the above For these reasons Dr. Muhlenberg, Chief Professor of St. Paul's College, an educational establishment, also at Flushing, submitted that Dr. H. was not qualified to be a Bishop of the Church. Similar conclusions were also urged in the "Narrative of St. Thomas's Hall," and the memorial of Mr. Quarterman, the remarks, in some instances, being couched in very pungent language. The memorialists admitted that after the failure, one or two meetings had been held in Flushing, of the citizens and creditors, sympathizing with, and exonerating Dr. H. from any bad intentions. One memorialist, Mr. Quarterman, had signed the proceedings; but he and others had done so from a belief that an eminent clergyman could not mean any thing wrong, and partly from the hope that St. Thomas's Hall would be continued. The entire transactions of the establishment of St. Thomas's Hall, from its inception to its failure, appear to have extended over a period of about three years and a half.

The Rev. Dr. Hawks rose, as soon as the reading of the memorial was completed, and said that he rejoiced in the opportunity of standing before the Convention—for he was sure there was not a generous bosom where there was not a sympathy felt for his situation—called upon as he was, at the age of 45, to repel charges which he never saw until a few days ago, and which he had never thoroughly examined until yesterday. Three long nights had he pressed his pillow in vain for sleep—yet he was not willing to let these charges rest an hour—no, not a moment unreplied to. He looked on the transaction more in sorrow than in anger—that brethren should listen to the clamors that were spread abroad, clamors calculated to injure and without foundation. He should speak of the case in accordance with the feelings of his heart, in the mode that should become a Christian, and with the courtesy, as he hoped, that became a gentleman. "I am guiltless of the charges in the sight of God. I hope to prove that I am guiltless of them in the sight of man. I mean guiltless of the serious charges advanced—guiltless of the evil intentions and motives ascribed—quite guiltless! On this branch of the defence,

the Reverend gentleman subsequently observed, that in some affairs of the business, he might have been imprudent—impelled by a sanguine temperament, he might have been too glowing in his hopes and prospects—but wrong was never within his intention. Dr. H. said that all his hearers knew that it never happened, that a man became unfortunate in business, that his misfortunes was not too often associated with guilt. Had he not lost all he had in the world? If seeking to enrich himself had been his object, then was he entitled to severe censure. But all he had, he had consecrated to the Church—every dollar he had, he had put into an institution, such as he thought the Church wanted. Was he a person who had done so, with no other means than to look for success and maintenance in the speculation? No. He had put his all—no very great sum, he admitted, there—and he had $5000 or $6000 a year—a part of which he had added. He was called upon for his papers, more than a thousand miles from home—of course he had not the advantage of access to them—but he thanked God, that witnesses who knew all his affairs, and the affairs of his failure, familiarly, had been found—providentially as it were. One came through this city a few days since; Dr. H. entreated him to stop. Another he had written to—and another (we understood) an assignee. The testimony of these gentlemen he should offer; and he hoped, however imprudent or sanguine he might have been—yet that he should stand acquitted—triumphantly acquitted, of any evil motive or intention. Dr. H. appealed to the whole of his former life, to show whether the charges were not inconsistent with all his previous conduct. Would it not be strange—passing strange—laying all Christianity out of view—in policy only—to have conducted himself as had been charged in those documents—to have perilled his own soul, and have bought damnation for twenty (as we understood) shekels? Dr. H. proceeded to examine the testimony of Dr. Muhlenberg and Mr. Quarterman. There was hearsay—but *no name signed* to a statement, "Narrative," read! There was one transaction, of which "had I been guilty, I should have had a heart of stone. I mean the charge of leaving the children unprotected. I will show you that I did not do it—but that I did all that an unfortunate man could do. I cherished—nursed—and delivered them to their friends." There is not a failure that takes place, about which there is not an exasperation of feeling—but that is generally at first, and afterwards subsides. Had he been practising frauds—was it not marvellous that all this—that all these charges were not then presented? But no. Meetings were held of sympathy, and of a contrary character to the charges. When he had lately applied for a "letter dimissory" from his Bishop, it was readily given—that learned Prelate had heard nothing to his disadvantage, extending over the three years required by the canon. So with his application to another worthy Bishop. The lapse of time which had taken place since the failure—certainly should induce the House to receive the charges with caution—charges which held him up as unworthy in the view of the Church—held him up as an object of suspicion—and compelled him to clear his character of imputations. On the statements made, as statements of Dr. Muhlenberg, he should remark—that he hoped the affirmation of one Presbyter of the Church, and the denial of another, would be allowed to stand on equal ground. Most of the charges he should meet by testimony—but some parts he should be obliged to give a denial to. As to Mr. Quarterman, who was misinformed, and led by an exasperated feeling—he hoped to be able to show that he (Mr. Q.) viewed things as they struck an angry man's mind. In going through his defence, he hoped, if the process were now and then a little tedious, it would be born with, for "remember, brethren, clerical and lay, it is the life of one of your brethren that is at stake—ay! and more than life."

Dr. H. examined the testimony of Dr. Muhlenberg, who had said that the moment he heard of his (Dr. H's.) election to the Episcopate, he said "he intended to oppose me." Dr. H. also alluded to Dr. M. remarking that he would abstain from "private" reasons. Dr. H. said there were private reasons. Five years ago, a very serious difficulty arose between Dr. M. and himself on a contract. I thought that Dr. M. had violated the contract, and I told him so.

Then there was another difference—but as it involved a delicate subject, Dr. H. would not pursue it.

A third probably was, that Dr. M. had changed his views in the Church. When he (Dr. H.) saw him (Dr. M.) place lighted candles on his altars—saw him employ a number of boys to assist in the services—heard of his having services in Latin, and of his dividing them into *prime* matins, *lauds*, *vespers*, &c.—he (Dr. H.) had remarked on such things—his remarks had probably reached the ears of parents, and thus the ears of Dr. M. And this was probably a cause of feeling.

As to the fact of both having large schools in Flushing—no injury could arise from that fact.—Both were full; and he believed there was room for both. In alluding to the "Narrative of Transactions at St. Thomas's Hall," to which there was no name—he said he bought it was in the handwriting of Mr. Van Bokkelin, a Preceptor at Dr. Muhlenberg's school. It contained much that he (Dr. H.) never knew, together with some facts misunderstood probably—but misrepresented. On the charge respecting capitalists, they came to him early in the morning, before he was up, with offers; and as to the charges about notes, no note of his up to the time of his failure—he wished to be understood, up to the time of his failure, had ever been protested, and during the whole period embraced in the business, $140,000 or $150,000 had passed through his hands. If asked—"where is the capital expended—how?" I answer—"Look at St. Thomas's Hall. There it is. I left it pennyless."

Dr. H. here went into the business relations which he had previously with Dr. Muhlenberg, in which some matters in the conduct of the latter gentleman did not appear favorably.

Dr. Hawks then commenced an examination of the charges *seriatim*, and in detail. He analysed them one by one, and as far as we have heard, it seemed to refute them with success. In one passage of his defence, a smile was provoked, by the Rev. gentleman stating that he had been charged with being an editor—having a printing office—giving lectures in New York—being proprietor of a school—rector of St. Thomas's Church, &c. &c.;—he wondered that he had not also been charged with being at the same time captain of a steamboat between New York and Flushing. These matters he explained, in apparently a satisfactory manner. As for the theatre—that was indeed an extraordinary and a very small business. His principles on the subject of theatres and his objections to them were well known. How extraordinary then, that *he* should have a theatre—scenery too! That so-called theatre was merely a room in which Elocution was taught by the teacher of that branch, and it had been furnished with a little perspective scene, to enliven it—and the scenery and decorations of the so-called *theatre*, were great, were ruinous, for they cost—they cost *thirty dollars!* Dr. H. appealed to letters he had received from parents with regard to the kind treatment of the children under his care—and his kindness to them when the school was closed. But a want of space warns us to be brief.

At a quarter past 3, the House of Lay and Clerical Deputies took a recess until half past 4, when the body re-assembled, and Dr. Hawks proceeded with his defence.

Communications.

For the Churchman.

Dr. Tyng vs. Dr. Tyng.

Mr. Editor,—When a man offers his services to be my guide, it is not only allowable, but my bounden duty to ascertain, before I consent to follow him, whether he has all the qualifications which are necessary to constitute a safe leader. Does he know the way himself? Is he acquainted with all the by-ways? Has he courage to encounter difficulties? Is he perfectly cool and deliberate in the midst of dangers? Such like questions we may and ought to put to ourselves. If we are wise we will not stir a step under any volunteer leader, until they have been proposed and answered satisfactorily. The importance of caution and due inquiry is greatly increased, if with our own, there are associated the spiritual interests and safety of many others with whom we are providentially connected.

Under these impressions I propose to inquire whether Dr. Tyng may safely be trusted as a guide. In making this inquiry, and illustrating its negative side, I will not do the doctor the least injustice. His many noble and excellent qualities entitle him to the respect and affection of his brethren. My only object will be to show that the doctor is not possessed of all the qualifications which are necessary in an ecclesiastical leader. At present I propose to compare the doctor with himself; as he appeared in January, 1844, with his appearance in September just past.

First, let us look at the doctor in January last, wrapped as he then was in the Editorial gown of the Episcopal Recorder.

January 13, 1844. "Party Organization." Then follows a quotation from the "London Christian Observer," in which occur the following sentiments:—

"The class of persons called in reproach evangelical, *have not enough*—if we may use the expression in a good sense—*of party among them.* They are *not united* as they ought to be."—"They have not presented so powerful a front as they might have done against the *Tractarian delusions.*"—"We are not sure that it may not also be truly added, that there is, even among some good men, a shrinking from bearing the reproach of the Cross of Christ, and a morbid dread of being accused of *party spirit.* Assuredly among other sins, we have too much reason to pray and strive to be delivered from the sins of unfaithfulness."

Now for the commentary upon this text by the *then* Editor of the Episcopal Recorder:—

"We think these remarks are with equal truth *applicable to the same class of persons in our own Church.* The great difficulty in the way of the success of many very important efforts *of the evangelical portion of our Church*, has been the want of a mutual *understanding among them;* an unity of action in carrying out *their purposes* to a final issue."—"The fear of the bitterness of party spirit is perhaps, *in our case*, the great circumstance of difficulty in such an united action as is necessary for success."

"Not a DELEGATE should be elected, either to a State or to a General Convention, whose views and actions are not known. Not a TRUSTEE should be appointed over the Seminaries of the Church whose mind is not thoroughly understood. Not an OFFICER should be appointed, of any kind in the Church, who is not clear of the errors which are so seen and known in our midst."—"In all this we have a high duty to perform to God and to the Church, and it should be seriously undertaken, and with a solemn and unshrinking determination carried through. Then may we hope to see the Gospel preserved in our midst, and our Church made a name and a praise among the Churches of God."

Such was the position of the Rev. Dr. Tyng in January last. Let us now see where he stands in September. I quote from his sermon before the Special Convention of Pennsylvania on the 6th day of September, 1844. His text was, "Sirs, ye are brethren."—Acts vii. 26.

"I trust I shall need no excuse, upon an occasion like this, for attempting to promote the cause, and to advocate the claims of *union among my brethren.* Such an effort is equally the result of my *solemn conviction of personal duty*, and the spontaneous expression of *the state and feelings of my own heart.*"—"For myself I am ready to say with Bishop Taylor, 'I shall not be ashamed to acknowledge that I am weary and toiled with rowing up and down in the seas of questions which the interest of Christendom have commenced.'"—"I long to find and to abide in that unity of the Spirit, and that bond of peace, especially in our own household of faith, which the Saviour has given us as the mark of his disciples, and which the Apostle so earnestly urges us to endeavor to keep."—"Thankful shall I be, if it shall be the will of God to make me now, under the guidance of his own Spirit, the humble instrument of leading my assembled brethren, more affectionately and entirely, in heart and judgment, into this 'state of conjunction.'"

"We are perfectly *united in fundamental articles of faith.*" *Here we 'are brethren,'* &c., &c., &c.

The sermon from which the above is taken met with the general approbation of the Convention. Tractarians and evangelicals, all agreed in thanking the doctor for it, and in asking for a copy for publication. The sentiments contained in it, and for the most part well expressed, are worthy of the head and the heart of a Catholic Churchman. But the difficulty lies in reconciling the sermon with the editorial. The doctor seems to be in the predicament of those Jews of whom Nehemiah speaks, (xiii. 24.)—"Their children spake half in the speech of ASHDOD; and *they discerned not to speak* (marginal reading) in the Jews' language, but according to the language of each people."

If the doctor will hold fast to the language of the "Church," as expressed in the sermon, I will be with him. But if he goes back to the language of the "Episcopal Recorder," and classes himself with "the Evangelical portion of our Church," and tries to rally them into party ranks, and to stir up within them "the bitterness of party spirit," and *proscribes* his brethren who differ from him in opinion about Tractarianism, I hope he will find few to accompany him.

The great error of those Churchmen who are called by way of designation "Evangelical," although they are not, as their fruits indicate, so much evangelical either in spirit or in doctrines, as those whom they traduce; has been in rejecting the light of divine truth which has begun to shine so brightly upon the Church with respect to her divine constitution and polity in these latter days. Let them hold fast, and increase a hundred-fold in their love for evangelical doctrines, such as have been brought forward during the last half a century with wonderful clearness within the Church; but let them not for "the kingdom of heaven's" sake, shut their eyes to "the light of the knowledge of the glory of God," which has begun to illumine the heights of Zion, with respect to *Order, Government, Law.* These things they ought to hold, and not to give up one iota of the former.

CONSISTENCY.

For the Churchman.

The Late Diocesan Convention.

Mr. Editor,—As the secular papers come only occasionally in my way, it was not till this morning that I saw the "Albany Argus" of the 2d inst. You may conceive the satisfaction with which I read the able and impartial account of the late Diocesan Convention, from the pen of the intelligent Churchman, the senior editor of that Journal, who was a member of the Convention. I have seen no sketch of the proceedings of that body so full and clear, and which at the same time metes out such justice both to our fearless Diocesan and to those (happily few in number) who have so wrongfully "set themselves in array" against him, and the ancient Church principles of which he is the honored representative.

I allude to this article not only in order to direct to it the attention of your numerous readers, but also for the purpose of joining my own to the general sentiment of true Churchmen with respect to the course that has been pursued throughout our recent troubles by the Editor of whom I speak. This sentiment is one of admiration and commendation. It was frequently remarked during the late Convention, in my own hearing, that this gentleman was almost if not wholly alone among the entire corps of secular journalists (including many professed Churchmen) who had the courage and independence in the stormy times of the last year, both before and after the Convention, to publish articles from his own and the pen of others sustaining our Diocesan in the general principles which he then set forth, and the line of action which he conscientiously pursued. When all other editors, nominally of the Church, in that day succumbed to the furor of ignorant popular sentiment, inflamed if not originated from without the Church, the conductor of this Journal alone (within my knowledge) had the Christian manliness and fearlessness to stem the tide, and to contend for the Church. He now has his reward with all those who strove more privately in the same glorious cause, in the triumphant establishment in this Diocese of the principles on account of which we have been content and happy for a season to suffer reproach at the hands of an "evil world." Let him be further rewarded by the gratitude of all real Churchmen; and by their prayers that he may be a partaker, here and hereafter, in all the privileges and blessings of that Church—the Bride of Christ—which he has aided to uphold and to vindicate.

A COUNTRY CHURCHMAN.

The Churchman.

New York: Saturday, October 19, 1844.

Removal.—THE CHURCHMAN OFFICE and Bookstore has been removed to No. 161 FULTON STREET, THIRD DOOR WEST OF BROADWAY, AND OPPOSITE ST. PAUL'S CHAPEL, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their avors at the above house. **James A. Sparks.**

General Convention.

On the outside of our paper the proceedings of the Convention are brought down to Friday evening the 11th inst. In the accounts which follow, the proceedings are continued to Wednesday evening the 16th.

These proceedings, when not taken from the daily papers, have been made by a reporter employed for the purpose. Some of them have not been read by the editor, and for none of them is he responsible. They give an idea of the general outline of the business and debates, but nothing more.

The editor was present in the Convention on Saturday and again on Monday evening, and at intervals on Tuesday and Wednesday. There are some points of interest on which he will offer some remarks next week. At present he will only say that the subject which was expected (by some) to give the chief difficulty, *viz.* "Tractarianism," amounted to nothing. The discussion of the subject was resumed on Wednesday morning and continued (with a few hours intermission) till near ten o'clock in the evening. It not edifying, it was at least amusing; one party contending vehemently that the object of vision was an *elephant*, and the other trying to persuade them that it was only a *flea*. The latter opinion at length prevailed, and the Convention adjourned in great good humor. Dr. Brooke, however, and a few others on the extreme left, were still haunted by the fears of the monster's [Tractarianism's] trunk.

Our publisher desires us to thank Dr. Empie for his excellent advertisement of the Churchman. We presume that *thanks*, from whatever quarter, will be just now acceptable to Dr. Empie.

It was expected that the testimonials of Dr. Hawks would be the order of the day for this day, Thursday. It was believed that the testimonials would *not* be signed by the requisite majority in the Lower House.

The Convention will probably adjourn *sine die* on Saturday evening.

From the Philadelphia North American.

General Convention of the Protestant Episcopal Church in the United States.

Saturday, Oct. 12, 1844.

Morning Prayers were read by the Rev. Dr. Empie, of Virginia, and the Lessons by the Rev. Dr. Mason, of N. C. The minutes of yesterday were read and adopted, after some conversation as to the exact state of the question on the signing of the testimonials of the Bishop elect of Mississippi.

A message was received from the House of Bishops, that they had passed a canon on the effect of suspensions from the Ministry on jurisdiction; which was referred to the standing committee on canons.

Judge Berrien then moved that the House proceed to the unfinished business of yesterday.

Judge Chambers was forced, by the course which these proceedings had taken, to attempt the discharge of a necessary duty. All other business, even the presentation of reports, were excluded by two engrossing questions; he protested against being thus prohibited from the current business of the House; he therefore offered a motion, that at the subject be postponed until some definite time, say 12 o'clock, to take up morning business.

Judge Berrien trusted the House would refuse to postpone the question now, when the nature of the question involved in the motion is considered. He expected a refusal from the natural love of justice, and the Christian feeling of the House. The unfinished business of yesterday did not relate merely to a question of general principle, but to one which directly involved the character, and the hitherto unblemished reputation of a minister of this Church. Every feeling of justice, as between man and man; every feeling of high and solemn duties as Christians, demand that the House should no longer hold in agony and torture the individual connected and directly involved in the unfinished business of the House. If the object was indefinitely to protract the consideration of these allegations, he appealed to the Christian justice of the House, to decide the question at once and put that body at peace. He prayed them by their regard to every principle of justice, no longer to delay action; he believed the subject, if taken up, could be placed in such a light as to allay all difficulties.

Judge Chambers had no disposition to obstruct it, after he had offered a resolution which he deemed all important. He therefore offered, by consent, the following:—

Resolved, That the House of Bishops concurring, we close the present session on Thursday the 17th inst.

This was laid on the table, and then came up in order the unfinished business on the

EPISCOPACY OF MISSISSIPPI.

Rev. Dr. Mead, of Connecticut, rose and said, that having been appealed to yesterday by Dr. Hawks, as to his knowledge of the character of Mr. Hoyt and Mr. Scott, he would assure the House, from his personal knowledge of Mr. Hoyt, as well as of Mr. Scott, though he knew him less intimately, they were perfectly honorable, and the House may believe what they say, thoroughly as the convictions of their own minds. As to the charge too of intentional dishonesty against Dr. Hawks, he believed that the operations at Flushing had been commenced and continued, with as pure a purpose as any man ever engaged in business, but that there was often wildness in his projects, he was not prepared to deny.

He would say a few words as to the gentleman's defence. The memorial presented against him was signed by the Rev. Dr. W. A. Muhlenberg, a gentleman with whom every Presbyter of the Church is conversant; whose character for truth, honesty of purpose and piety has never been questioned. He therefore regretted some remarks which had fallen from Dr. Hawks in relation to him, and protested against the attempt to bespeak the prejudices of a certain portion of the House, who thought on particular subjects with Dr. H. He objected to that part of his statement which referred to the novelties of doctrine and the manner of conducting worship in the Chapel of St. Paul's College. As to the use of lighted candles on the altar, he did not believe they had ever been used in the day time. He could not but express his surprise at this attempt; there are persons present who have seen equal novelties in the Chapel of St. Thomas's Hall. Dr. Mead then spoke of the interior of Dr. Hawks's Chapel—its chancel, a massive altar in the centre—one side a music stand or lecturn, on the other a massive bronze candlestick with seven branches. He had seen this and remarked to Dr. Hawks that it looked like Popery, and should not be introduced there, when the doctor replied that it had been presented by a lady and he did not care for any Popish sentiment attributed to it.

The gentleman from Pennsylvania (Dr. Tyng) had referred the other day to ambitious ministers who employed little boys to assist in the service of the church. How was it with the Rector of St. Thomas's Hall. There was a choir and splendid organ, and a gallery at the back; the little boys, the choristers, went into a vestry room, each took down his white surplice from a peg, and 10 or 15 entered the choir and chanted the services of the church. This was the only instance of the use of the surplice in this way he had ever known.

As regards the disclaimer of Dr. Hawks respecting his saying any thing about Dr. Muhlenberg's breaking up his establishment and going to Europe, when a gentleman is in the habit of expressing himself rashly he ought to have a better memory. He (Dr. M.) heard him say, after the interview with Mr. Gill, that St. Paul's was to be broken up and that Dr. Muhlenberg was going to England to withdraw in a quiet, gentlemanly manner; that it would still be continued as an humble preparatory school under Mr. Van Bokkolin, and that 40 or 50 of the scholars would join St. Thomas's Hall. He was priding himself on the opportunity of filling his school, on the desolation of St. Paul's, in such a manner that he was shocked and horrified.

Dr. Mead referred to the testimonial articles they were to sign, to go up to the House of Bishops; we are solemnly to affirm that for three years past we believe the individual to have lived piously, soberly, honestly. Now he desired to do all he could to vindicate the reputation of Dr. Hawks from intentional dishonesty, but he could not sign these testimonials in his favor. He assured the House that sooner than put his hand down to sign them, he would lay it on the block to have it cut off, and holding up the bloody stump he would implore all who desired to preserve the Church in its purity to pause and not sign the documents! He assured the House that nothing but a sense of high and solemn duty to the Church caused him to make the statement that he now did. He did not believe that man fit for the Episcopate, who had yesterday declared in the face and presence of Almighty God, that he never bore a vindictive feeling in his heart, but who on an occasion little more than two years since he had heard say of another Presbyter, whom he supposed the author of some anonymous articles against him, "I'll have my satisfaction of that man!" And when in reply it was said, "Pooh! pooh! you cannot unless you proceed against him in a court of law or an ecclesiastical tribunal," said "If there is no other way, I will renounce my ministry, I will return to the law again and I will thrash him!"—This too said openly in the presence of my brother Dr. Crayton and myself, and it was on this ground, if no other, that he could not sign his testimonial.

Rev. Dr. Hawks expressed his extreme surprise and deep regret at the course which Dr. Mead had seen fit to pursue. Had a brother presented a pistol at his breast, he could not have been more startled and shocked! That he, without the slightest previous intimation, notwithstanding recent expressions of regard—with his arm in friendly converse around his body since this Convention met, should now present this shameful allegation to the House! He should answer it, however, and in the same spirit as actuated him yesterday, in sorrow, not in indignation.

He would premise that he intended this morning, and it was known to his friends around him, to refer to a report of his remarks, in which he was reported as having said, concerning Dr. Muhlenberg, what he never intended. This he did for fear the wrong statement would be injurious to Dr. Muhlenberg. He had yesterday adverted to it, not with a view of complaining of it, but merely to show that differences of opinion existed between Dr. Muhlenberg and himself. The first charge was that he was unfriendly to Dr. M., and he was accused of having an evil tongue, and he merely stated these grievances which had been spoken of by them for some years. He had never attempted to insinuate that Dr. Muhlenberg was not an honest man, he coincided with all Dr. Mead had said of him, but had be listened to idle words of the same character as had been brought concerning Dr. Muhlenberg to him, and if he had written them all down, he should have had his hands full, but he frowned such idle charges down as he thought was his duty.

As to the description of his own chapel—it was comfortable, and those who had heard the story of its character, and at the same time knew his disposition and feelings as to adherence to all the forms of the primitive Church, must have laughed outright at the introduction of the splendid Gothic style—it cost $1000 he would hint—at its massive altar, and his brazen candlestick! The massive altar was a table constructed so, because doubts had been entertained whether the communion table should be an altar.—Dr. H. then gave a particular description of the chapel—it was twenty by thirty feet, with a chancel, a reading desk which Dr. Mead has called a lecturn, and a moveable pulpit, so made to economise room, for two hundred persons were to be accommodated; at its extremity was a raised platform for the organ, and the space under this was for a vestry room. The candlestick was a common piece of parlor furniture with three tiers of light, obtained because it was cheap and gave a concentrated light for night service—he had no idea of a "bronze candlestick with eleven branches" or any other mummery, as Dr. Mead had intimated; when the things were sold at auction, it was, he believed, bought for and went into a private parlor.

But Dr. Mead had expressed his astonishment at the boys of the choir dressed in surplices! Music was taught at the Hall, on account of its moral influences; he had trained a choir of boys, who often went to the city of New York at the request of the congregation, who were pleased to hear the little creatures, and expressed surprise that they had been so thoroughly taught. It is true that these boys had their white surplices after the manner of the singing boys in the Church of England, and especially of all the Cathedral churches. They wore these surplices, with black ribbands, for the sake of uniformity, and he took great pride and delight in them. He had another motive for adopting them—as children they were frequently at play when the bell rang to summon them from the play ground to the Chapel—their minds full and intent on their sports, and he wished to impress upon them that they had another and a holy duty to perform in the House of God; so each put on their white surplice, and went up into the choir and sang the anthems of our Church, dressed exactly as is the custom of our mother Church. These are the facts, and yet it is intimated that he intended to adopt usages foreign to the Protestant Episcopal Church. Who that knew him, would accuse him of a desire to alter the time-honored customs of the Church! he who since the first recent attempts at innovations, so studiously opposed them! who was for adhering to old things as they were, even to the cut of a pair of bands and the shape of a surplice.

Dr. Hawks said there were present many who had seen his Chapel—Dr. Milnor, Dr. Anthon and others could say whether there was any departure from the usages of the Church. He had it decent and orderly as the house of God should be; why then was he looked on with something like suspicion? Because his views did not accord with others! Why in some instances was he denounced? Because he differed from others, whose tendencies led them to introduce ceremonials of the Church of Rome and depart from the established usages of our mother Church! It was not the "gorgeous chapel;" the "massive altar;" the "Gothic candlestick with seven branches," or the "white surplices" of the singing boys, which had been so effectively described by Dr. Mead, and which he had attempted to explain! But that the Doctor's memory was not always correct, he had made apparent from the fact of his "massive altar" being a common table.

Next comes the charge of imputing to me the attempt to injure Dr. Muhlenberg, when he was about going to Europe. He did report the rumors in Flushing, and he doubtless may have said, that his visit was a quiet gentlemanly way of retiring from the school. Mr. Gill had told him of it, and they had conversed prospectively about his coming to live with him. The rumor of the Dr.'s departure was current, and many respectable individuals spoke of his withdrawal, but neither Mr. Gill nor myself, in repeating these rumors, intended to impute unworthy motives to Dr. Muhlenberg. He knows that his friends had endeavored to induce him to quit the school, as he was only wearing out time and life there, without profit. These things he might have repeated to Dr. Mead, but not as he intimates with any triumphant conclusion of gaining a harvest from his withdrawal. He did believe at the time that the school would succeed better with Dr. Muhlenberg, at its head, than if it were under the charge of young Mr. Van Bokkelin; he thought too, and might have said, that if the latter took it, that some of the New York pupils, whose parents were his friends, would come to my school in preference—but that he ever said any thing which could induce Dr. Mead to represent him as meanly, pitifully and heartlessly, making out calculations of individual profit in Dr. Muhlenberg's ruin, he indignantly and scornfully denied!

What was Dr. Mead's position? At the time these conversations occurred he was at my own house as a friend, an invited guest to examine my pupils and school, and now without a previous intimation, without a suspicion on my part—with recent and renewed assurance of Dr. Mead's friendly feeling—our private conversations more than two years ago dragged up before the Church and the whole world against him! Such a course was too small!—too small!—sinner as he confessed with all humility that he was—fallible as man—impetuous in his temperament as he may be—this course was too, too small!

As to the reference to anonymous letters written against him by a clergyman. This affair was characterized by peculiar circumstances, and was viewed by brethren with any thing but approval—he had been assailed by name in the public prints, and charged with that to which he was not only guiltless but entirely ignorant. This attack he did suppose, on strong ground of conviction, came from a certain source. After one of the examinations of St. Thomas's Hall, when Dr. Mead, his brother the Rev. Mr. Mead and Dr. Creighton were sitting with him in his study, this subject was introduced—he did not know who began it. He expressed himself doubtless in indignant language in reference to the attack upon him—no doubt he spoke strongly, for they were circumstances of peculiar aggravation, but as to saying any thing about renouncing the ministry and returning to the bar to obtain vengeance, he denied it, and it bears its refutation on its own face! It is a mistake—he said before and repeated that he spoke strongly—he had been cruelly—cruelly assailed on what he was entirely innocent, and he had ample evidence as to the source of the assault—and when he met with three friends in his own private study, he might and did express himself in terms of strong indignation, but to impute to him a serious determination to throw up his sacred calling for the sake of vengeance, was utterly preposterous. True, the conversation had passed from his mind and he had never recalled it until this morning, and could not recollect the precise words used, but he is perfectly sure that he was addressed on the subject by his brethren in terms as strong and indignant as he had ever ventured to use himself.

But up to this morning he had viewed Dr. Mead as his friend—he professed to be now, but he said he would sooner have his hand cut off than sign his testimonial. Why? Because he had declared he would have vengeance on an offending brother. If a private conversation as this is to be brought forward, without a moment's warning, but with preparation by those who bring them, what was he to do? Did Dr. Mead remember "If thy brother sin go and tell him his faults in secret." Did he say "You speak too strong and warm on this subject?" He remembered that Dr. Creighton and himself had spoken on this subject, and had he said that he had not acted like a Christian brother and was not pleased with it? The course he had adopted was unkind and ungenerous.

He had been suddenly accused of dishonesty on the statement of a clergyman and lay brother, most of the charges predicated on rumor. He had met those charges, though he had no accuser and though he was unprepared. He believed these gentlemen were innocently mistaken, but in almost every instance they had stated what was not the fact. As to his operations at Flushing—Dr. Hawks referred to Kenyon College, the Bristol Seminary, Bishop Hopkins's school, the Male school in North Carolina, all of which had gone down; the school instituted in Virginia too had gone down; and in all these could be traced links of the same chain of misfortune. In the Bristol school law had been resorted to—fraud had been charged, but what was done when these institutions failed? Were their projectors accused? Their history was but the repetition of the story in his own case. Let him not be singled out then as improvident, unscrupulous, unwise, and all the others go unscathed. It is well known to many, that but for Dr. Muhlenberg's private fortune and the assistance of friends, he would have been obliged to stop St. Paul's College.

But the question is not alone, am I or am I not an honest man—I am accused of ambitiously aspiring to the Episcopate of Mississippi. After what he had read yesterday of his election and the testimony of the delegates from that State now present on the floor—he need hardly repeat that he did not seek the Episcopate of Mississippi. If with a good conscience he could have said no, he would have done so—and why? It presents a prospect of nothing but the severest toil in building up the Church there. A large portion of the country was new, and he would have to endure great privations in establishing the Church there. He did not want the Episcopacy, but he thought he saw a field ripe for a golden harvest, and that the diocese could be made of the western dioceses, second to none but that of Ohio. Episcopalians were flocking into it from the Eastern States of wealth and intelligence, and scattering themselves as it were, broad cast over the land. Even with but the provisional care which the good Bishop of Tennessee could bestow, it already had seventeen clergymen and as many organized parishes. After the Bishopric had been tendered him, in the fear of God he took it, but not because he was ambitious or wanted it. Had he so aspired, he could have been elected to another diocese long ago. But if he had dreamed of such a scene as this, God knows he would never have accepted it! If the path to the House of Bishops is to be through such a fiery ordeal, few, very few, will dare to attempt its passage. No Episcopate honors—ten thousand mitres could be no compensation for agony such as he had endured.

Let the House do as they will in reference to the Episcopate of Mississippi—it stood with him but as dust in the balance! It was not that he wanted the Bishopric, but he desired the verdict of the House—the jury which had tried him on the direct charge of being a dishonest man—was he so? But his accusers here, both Dr. Muhlenberg and Mr. Quarterman, had distinctly stated that they justly believed he never meant to do wrong. If the House had passed the simple resolution offered last night, that they believed the charges founded in error—cruel but unintentional, he should have been satisfied! He was pained at the distinct allegation of his brother (Dr. Mead)—an allegation made, coupled with professions of warmest attachment. But he had entered his solemn asseveration and protest against the signing of his testimonials on grounds which, if true, made him an undeserving wretch, unworthy the confidence of the Convention. But if every brother blest with a warm and ardent temperament—and he considered it a blessing, should be subjected to this ordeal, then it would be better to be possessed of a cool, cautious, calculating, cool-hearted disposition, which could never be blindly seduced into the exercise of a warm hearted act of virtue.

Dr. Hawks was about to answer, when Mr. Memminger, of S. C., rose and protested against the question. We were no inquisition—we could not put an individual on the stand and examine him to his own prejudice perhaps. Let us proceed on the principles of constitutional liberty if not of Christian duty. He protested against the introduction of a new set of charges, when the case had been tried.

Judge Berrien said at this stage of the proceedings, it was not in order to propound any questions to an individual foreign to the resolution under consideration.

The President said he felt embarrassed as to his course, but would leave Dr. Hawks to act as he chose.

Dr. Hawks said he knew what the gentleman from N. C. wanted to ask, and he would answer it. The candles were burning on Christmas morning, were lighted before day, and continued burning until after daylight. He was willing to answer any thing—but it was not customary to question an accused person with a view to his own crimination. There were plenty of questions propounded, but they did not come from friends—they came from those who wished to entrap him in his speech.

Dr. Mason—The brother surely does not refer to me!

Dr. Hawks—No, not to you—not to you, old friend!

Dr. Mason continued with great and impressive agitation:—Mr. President, this to me is a painful—most painful situation—I have known Dr. Hawks from boyhood—he was originally from my own State, from N. C.—I myself presented him for his holy orders. God knows, sir, it would afford me infinite gratification to sign his testimonials, but there are serious difficulties on my mind which I want cleared. Last night, when the resolution was offered, I was not prepared, and I wanted my mind relieved.

Dr. Mead made some remarks as to his agency in these charges. He felt the most sincere love and respect toward Dr. Hawks as a Presbyter, but could not consent to his entering the House of Bishops. He would not, he trusted, suppose he entertained the least unkind feelings towards him;—he has many generous, estimable qualities—for these he possesses my love and I honor him. As to his being dishonest, he would give his signature under oath that he was not, but when the question of his rashness of speech came up, he was compelled to pursue a different course, from facts within his own knowledge.

Dr. Upfold said the hour had arrived at which the House agreed to take up the resolution of Mr. Memminger and its substitute; he therefore moved to postpone it until Monday.

Rev. Mr. Atkinson, of Md., moved an amendment, that the subject under consideration be referred to a committee, to inquire whether there existed any let or hindrance to the consecration of the Bishop elect of Mississippi. He enforced his views with some strong remarks, urging that from the character of the gentleman, and the nature of the case, no profit could come from a public discussion.

A gentleman from Vermont rose to second this motion, he was not prepared to vote; new and grave matter had been introduced, which he did not think the House was ready to act on.

Judge Berrien said they had been called away from the case. Living in a land of Christian principles and constitutional liberty, where private reputation and personal character has sacredness in the eyes of the people—what have we done? The resolution proposes not that the Bishop elect of Mississippi shall be consecrated, but that his answer to certain charges has been full, ample and satisfactory. This is all the resolution contemplates. He argued against the reference to a committee, as no committee could instruct the judgment of the House.

Whatever course might be pursued or be rendered necessary on this occasion, when an attempt is made to injure the rights of a man, he could not swerve from the duty which God has imposed on him, of vindicating a man causelessly wronged, whatever might be the sacrifice of individual feeling. When persons place themselves before this body in the light of accusers, and their charges are fully met, we exhibit forbearance, when we merely ask a judgment on the sufficiency of the answer. If we are to be encountered with new and successive charges—if they are to be turned over to a committee in the character of an inquisition, to see if there be additional let or hindrance—if the secret history of a man's heart is to be reviewed—if the sanctity of home is to be invaded—if private and confidential conversation between a man and his friends, is to be sprung upon him—he cared not what the motive, the injustice is the same, whatever it be—if this course is to be pursued, in God's name, where are we? Are we in a Christian land—in a land of constitutional liberty—where man's character is regarded, and where we are disposed to preserve those safeguards which the common consent of all mankind has thrown around individual character?

Discussion could only awaken feelings unfriendly to the ascertainment of truth, and he was therefore willing in his resolution to strike out the name of the persons making the charges. He trusted as an act of justice one resolution should be disposed of first.

Rev. Mr. Atkinson commenced speaking again as to the reference, when Judge Berrien called him to order for irrelevancy.

The President said the question was on Dr. Upfold's motion to postpone as amended by Rev. Mr. Atkinson to refer. Dr. Upfold then said, to prevent difficulty he would withdraw his motion.

Rev. Mr. Atkinson then urged a reference at some length to a select committee.

Mr. McFarland of Virginia, spoke to the necessity of separating the question of signing the testimonials from the exculpatory resolution of Judge Berrien. After showing what he conceived the justice of this course, he said if any gentleman in the House could lay his hand on his heart, and cannot in a liberal judgment enlightened by the dictates of conscience, say he is prepared to justify Dr. Hawks, he had a heart he did not envy him the possession of.

Dr. Mason, of N. C. The gentleman looks towards me, does he refer to me?

Mr. McFarland replied, not at all—not at all.

Dr. Mason, I am satisfied with a great part, some parts I am not, and if time and opportunity is given me, I will tell why.

Mr. McFarland continued—if gentlemen discard for the present the question of signing the credentials, is not Dr. Hawks to be absolved? If the charge is met in the fullness of explanation, what is required of us as men? Are we not bound to say something? Could we say that suspicion ought to rest on him? No gentleman in the ordinary intercourse with his fellow man, would not discard in advance of exculpation, all exparte evidence. That is the language of all men—especially all Christian men. This House then has simply to pass judgment on Dr. Hawks' character. After he has passed the ordeal, ought the House to hesitate to say that his defence has been full, ample and satisfactory? If he has shown that those making the charges were greatly mistaken in important matters, ought it not to have effect on the judgment of the House.

If Dr. Hawks has taken these charges one by one, and met all the guilt implied in them—if he has proved all it is possible to prove—if he has triumphantly established his innocence, he would ask again should not the House affirm that he has vindicated himself.

Judge Chambers rose and spoke at length, to put from him and those who thought with him, the imputation which it placed on every gentleman who conscientiously felt desirous of further investigation. He also advocated the reference to a committee.

Rev. Paul Trapier of S. C., did not rise to embarrass, but to facilitate, if possible, the course of proceedings. The introduction of new evidence, he thought, improper, for it will make debate interminable, neither is it legal nor expedient. The House is now prepared to express its opinion on Dr. Hawks's reply to specific allegations, but he would have to vote against Judge Berrien's resolution, because he thought the whole matter had not been thoroughly sifted. He therefore proposed the following:—

Resolved, That in the judgment of this House, the replies of Dr. Hawks are sufficient to acquit him of all dishonesty in his pecuniary transactions connected with St. Thomas's Hall, and as to the specific instances of intemperate language, referred to in the documents before the House.

Dr. Tyng asked if the memorial were to be spread on the journals of the House? Some one answered affirmatively.

Rev. Dr. Burroughs spoke in favor of a reference to a select committee before any notice is acted on. Some explanations of a personal character passed between him and Judge Berrien.

Rev. Mr. Forbes of New York, thought the resolutions were all out of order, because they interrupted the regular course of proceedings; Dr. Hawks was not on trial here as a Presbyter, but we were to consider his qualications as a Bishop elect of our Church. The gentleman from Georgia, (Judge Berrien) had said that the documents come in an extraordinary manner before the House. He had before stated that his colleague (Dr. Higbee) and to whom they were specially addressed, were ignorant of their precise contents, but they had acted on advice, which would have weight with the gentlemen as to the course they should pursue.

He again disclaimed being accuser here. When these documents had been read, he had been anxious to have them printed and have them spread before all, that they might be understood. They were badly written, and therefore the clerk had not read them well—he was unable to catch the connection of several passages. When Dr. Hawks took up these charges and answered them one by one, he did not think his answer to the statement conclusive—he might have been stupid and inattentive, but he was not satisfied. But after the counter statement had been heard, he must confess that he had not been carried away by the eloquence of Dr. Hawks; it may be charged to want of sensibility, but when the resotion was offered last evening and no one opposed it, he claimed if not to have regained his character for sensibility, that he was horrified, petrified.

"Obstupui steteruntque, come, et vox faucibus hœsit."

Where was the rebutting testimony? Where was Dr. Muhlenberg? He was present, why did not some one call upon him? Will the House dismiss the matter, cover it up, stifle inquiry, which should be probed to the bottom?

He referred to the effect of the passage of Judge Berrien's resolution, when the question of the signing of testimonials should come up. We then should have his eloquence and virtuous indignation appealing to us as men and Christians, against the injustice of a second trial; he was for full investigation now.

Mr. Collins of N. C., next obtained the floor, which he said he had been striving for some time. Dr. Hawks he regretted had left the House, as he was implicated in some remarks of a personal nature. It had been suggested in reference to the commitment of this subject that it should go to the committee on Consecration. To this he was opposed on personal grounds. He was a member of that committee, and it had been communicated to him that objections were made to its constitution as partial, having too many members on it who thought one way on some particular subjects. Character could be injured by implication and insinuation, as much and more than by direct charges and accusations.

Dr. Brooke of Ohio, asked whether these charges had been made on this floor or not.

Mr. Collins would not answer.

Dr. Brooke then called him to order.

The President thought Mr. Collins in order.

Mr. Collins proceeded—it was a personal objection with him. The insinuation of presupposed partiality in the construction of the committee, had been communicated to him.

Dr. Brooke again called him to order, and if the chair decided that he was in order, he appealed from the decision.

The chair did so decide, and the appeal was made.

Mr. Collins contended he was in order in speaking of the impulses which induced him to oppose the commitment, but should await the decision of the appeal.

Dr. Strong of Massachusetts, thought gentlemen were so much under impulse, that he hoped they would adjourn, and so moved.

Mr. Collins:—That would be unfair and discourteous to me.

The President in the midst of the appeal of Mr. Collins put the question on adjournment, and it was carried.

Monday, Oct. 14.

Morning prayers were read, and the minutes were read and approved.

Dr. Upfold then moved to postpone the consideration of the order of the day to take up the Report of the committee on Rules. He thought that by adopting them we could have an opportunity of stopping what would appear an interminable debate.

Other gentlemen opposed this motion; they were opposed to piling business upon business; for getting through that portion which was before us, without entering upon any other. Important transactions were to be decided by the Convention, and the accumulation of so many matters would but impede the action of the House.

Judge Berrien thought there was a process by which the unpleasant state of feeling could be allayed. The means for producing conciliation proposed, was a resolution that the Convention had heard the defence of Dr. Hawks with undiminished confidence in his integrity as a man of honor. This could not be introduced without the consent of those who originated the motions now before the House. He would, if they passed this conciliatory motion, move to postpone the further consideration of the matter until Wednesday next, and in the mean time gentlemen could inform themselves, in any manner they chose, as to the other subjects of the memorial. This would save an unpleasant debate, and if it should be pressed, he should feel it his duty to analyze the memorial, doing injustice to none, but in such a manner as must necessarily lead to a protracted debate of a painful character.

Rev. Paul Trapier was about to speak to the question, but was out of order.

Judge Chambers said that Judge Berrien had, in his proposed motion, covered the whole ground of debate, although offered as a conciliatory measure. He (Judge B.) had taken it for granted that all were prepared to vote on his proposition; he had heard no intimation of such readiness; if there were those he did not know their names or residences.

The question on the postponement was then carried, and the Report on the Rules of Order taken up. Some time was occupied in discussing these rules. The House refused to allow the motion "to lie on the table" to be taken without debate, and passed a rule allowing a substitute for an amendment to an amendment. The House also refused to adopt the previous question.

The President stated that a memorial had been laid on his table by the Rev. Mr. Forbes, of New York. The reading was called for. It was signed by the Rev. Dr. Muhlenberg.

Mr. Newton, of Mass., objected to the reading if it contained any new charge against Dr. Hawks.

Mr. Cunningham, of Va., also objected. It was unprecedented to present any memorial or other similar paper, unless through the agency of some member who would vouch for its being respectful, and pertinent to some question before the House.

Rev. Mr. Forbes, of New York, stated that he had hastily read over the memorial, and that he could vouch for its being perfectly respectful.

Mr. Newton asked if it was any explanation or amendment to the former one? If it intended to introduce any new matter he must object to it. The first memorial had made all the charges.

Judge Jones said that was a disjointed thing.

Mr. Newton said he knew that. Dr. Muhlenberg should have considered that and should have better prepared himself. He had been, according to his own account, two years concocting it. It would at this stage be the highest act of injustice to receive any thing further. The accusation had been made and the defence also, and until they were acted on, until the question had been tried, under the specificatihns which the party bringing them had thought proper to introduce, it is the duty of the House to pause and consider the course they are pursuing.

Judge Jones, of New York, made a reply that the only question was as to the ordination of the gentleman—we were not to pass on any imputed guilt—the House had no legislative power.

Mr. Conyngham, of Pennsylvania, after reviewing the whole proceedings in the matter, thought the question of moral honesty was to be met explicitly; it had been brought before the House, and it was intended to attach it to Dr. Hawks. The resolution of Judge Berrien proposed to meet it, and that was now before the House. What had been the character of the charge against Dr. Hawks in the memorial of Dr. Muhlenberg, he should not now stop to characterize. It was read and answered—when answered, we heard no allegation of new evidence; the whole case was stated and submitted under the answer of the defence. When the reply was made, what then was done? Did any individual propose rebutting testimony? Was there any one said we want to answer to Dr. Hawks? No. A resolution then was moved to the effect that the charges had been amply answered. This is now the question; not to be answered but by further testimony, by additional facts, not by any rebutting testimony which his prosecutors might bring forward.

Rev. Mr. Forbes again entered his protest against the use of the words prosecuting and prosecutors. He begged the house to mark and enter this his protest. The delegates from New York merely seek an inquiry as to his merits, as required to become a Bishop; they make no assertions or charges.

Mr. Conyngham cared little what the words used were; when a memorial goes to charge crime on a person, he knew not how it could be better met than by calling it a prosecution.

Mr. Forbes equally objected to the word charges—it was a simple statement.

Mr. Conyngham continued: well then, the statement was read and acted on last Friday. After the reply, when the House was called on to express its opinion as to the validity of the statement, some gentlemen proposed to adjourn that we might come next morning coolly prepared to decide whether it was well founded. The only argument for adjourning was that all might avoid the influences of Dr. Hawks's eloquence. What transpired in the morning? Dr. Mead came forward and made new charges or produced new evidence on the old ones, and these Dr. Hawks again answered before the House. This answer was satisfactory to many; others were not entirely satisfied, and others not at all. How does the matter stand? We are asked to express our opinion on the subject matter before us for our decision, but when it is found the shoe may pinch too tight, new statements, one after another, are put in, just as members get up to call for action! Such proceedings were entirely anomalous.

He was prepared to admit that new evidence might be proper when the question comes up on signing the testimonials, as far as they have reference to the "good report" of Dr. Hawks, but now we have nothing to do but with the first statement and its answer. We are to decide whether the accused has satisfactorily answered the statement against him. It is too late now for rebutting testimony—such a thing was never heard of, when the jury had charge of a case.

Judge Berrien, to place the matter in an intelligible position, moved to lay the motion to read the document on the table.

Horace Binney, Esq., said that would again bring up the whole question. The communication presented had been vouched for as respectful and pertinent, and the reading is objected to. The House was in a false position—seeming to do what it has no right to do—setting a precedent which had convulsed it. Had it ever happened before that a paper of this character had been returned or laid on the table? In this case it involved a personal matter to Dr. Hawks—should his friends here permit a letter privately bearing on his case, to be laid on the table? He wanted all possible information—he wanted the mind of the House drawn to all possible evidence which related to the signing of the testimonials.

Judge Berrien replied, there was no desire of preventing information, but this new document was out of order now—the object to be attained was a settlement of the simple question before the House. At a proper time this might probably be admitted—now it only protracted the decision of the legitimate subject of consideration.

Rev. Mr. Forbes said the subject of the statement was only to put Dr. Muhlenberg in his proper position. As for the document itself the House may either receive or reject it—he and his friends were perfectly indifferent on the matter.

Rev. Mr. Boyd of Mississippi, argued that the House could not go on as an ecclesiastical tribunal to try the Bishop elect of Mississippi. He objected to the receiving of the paper, and also to laying it on the table; the House had nothing to do with it at the present stage, nor until the question of signing the testimonial came up—then if difficulty existed, it could go to a committee. The House now had no testimony competent to fix the charge or sustain the defence.

Mr. Newton thought it unfortunate that the gentleman who sent in this memorial had not thought of it before he sent this firebrand into the House—he had it a year and a half under deliberation. He was a friend of Dr. Muhlenberg,—he had entrusted the education of his children to his care. But if he is in an awkward position, how are we? He has chosen his position and must abide by it, but to read any additional document from him now would be most unjust to Dr. Hawks, and undignified in the House. We deliberately decided to hear the first communication and the reply,—there it must stop. Now Dr. Muhlenberg has no right to rejoin, for he cannot, without further inculpating the gentleman accused.

Dr. Higbee of N. Y., had intended before the discussion commenced to make some remarks with a view to conciliation. The gentleman last up, conceived it was not proper to allow Dr. Muhlenberg to place himself right before the House,—it remained to be seen then whether he would allow him to place himself, his colleague and the whole deputation from New York, in their true position before the House. Whatever word is used, whether prosecution, charges, accusations, or statements,—any, or all of them as applied to any supposed agency of the New York delegation, either lay or clerical, in making any accusation, charge or statement to prejudice Dr. Hawks. he most peremptorily denied it.

Whence came the difficulty in which the House was involved? Certain documents were placed in the hands of the N. Y. delegation,—in his hands—he sought the advice of his colleagues as to the disposal of them; my course was, under advice, in order to avoid making any statement or preferring any accusation, was to know nothing of the contents of the documents; and for the purpose of discharging my duty as a deputy, in the most delicate and friendly manner to Dr. Hawks, I desired that it should not be read in the house, but referred to some committee. It was further his object that the committee should seek a friendly conference with Dr. Hawks and his friends, and then report the result of such friendly conference. He informed Dr. Hawks of the nature of the documents, with his regret that his name was brought up. He seemed to appreciate his motive. They were referred to a committee. He told the house all he knew about them, and they passed them to a committee. The gentleman from Georgia (Judge Berrien) had moved, in effect, a censure upon him, when the house acted on the document as it saw best. That course he regretted at the time, and regretted yet; the effect was not good on any party engaged. If the documents had been left with the committee, and it reported thereon to the house, we should not have been in our present position; all that has transpired since, has been filled with sorrow and shame.

Some remarks here passed between Judge Berrien and Judge Jones as to the original reference to a committee and the action of the house.

Dr. Higbee then proceeded as to the nature of the documents—they did not impeach Dr. Hawks's moral honesty—they spoke simply to the rumors having reference to his requirements for the Episcopate.

Dr. Strong said they called him a swindler.

Dr. Higbee said no—in the document it was stated that Judge Strong had said in reference to some money transaction that Dr. Hawks acted like a swindler. Did Dr. Muhlenberg say that he was a swindler? Did he ever say that Judge Strong was correct? Not at all: but simply that opinions of that nature were abroad, which should induce us to pause and reflect before assenting to his testimonials. The resolution before the house was to proceed to the signing of those testimonials, when the Secretary, by order of the house, read the document, and Dr. Hawks answered it—the question was on its regular course, and the document went to inform us on that issue. Dr. Hawks, he thought, was unfortunate that his answer did not go to show these rumors did not exist, but to the fact of their truth. That was not the question before the house. That presented a new issue disastrous to all parties. Thus have we on one side an accused person, and his supposed accuser on the other, and both the accuser and accused are bound to sustain themselves in their position, or sorrow, woe and ruin will ensue to one or the other. There is no avoiding it—it can never go out of court as long as they are ministers. It cannot be stifled until it ends in the destruction of one or the other. Dr. H. spoke again to the expediency of referring the whole matter to a committee for friendly conference. This course might lead to an harmonious decision and honorable adjustment of the question; but if it must go on as now—if the house decide otherwise, it is equivalent to saying—"mischief, thou art afoot—take now what course thou wilt!"

After some further remarks by Dr. Mead, Judge Berrien, Rev. Mr. Forbes, and Rev. Mr. Croes, the question on laying the motion to read the document on the table was agreed to. Ayes 71—nays 47.

The question then came up on the resolution of Judge Berrien.

Mr. Collins, of N. C., explained his reasons for voting against commitment, because insinuations involving the fair construction of the committee on Consecrations had been thrown out.

Mr. Cunningham, of Va., had one suggestion to make—his heart was sick of the debate—he entreated the house to rufuse all reference, and vote to exonerate Dr. Hawks. Till that was done the house could not act in a Christian frame.

Mr. Binney next rose and made an extended argument, in which he asserted that the house was in a false position, which commenced in the resolution of Judge Berrien asking the house to take upon itself judicial action. There were no specific charges—what Dr. Muhlenberg had stated was not to establish guilt, but the mere existence of prejudicial rumor; that Dr. Hawks too had an infirmity of temper, opposed to that sobriety of life called for by a Bishop. There were no such things here as legal charges,—no defence, and no body calculated to try Dr. Hawks. The Diocesan Conventions and the house of Bishops had a judicial character, which this General Convention did not possess.

Mr. B. was cut off by the hour of 3, when the house adjourned until 5 o'clock.

AFTERNOON SESSION.

At 5 o'clock, the Convention re-assembled, and Mr. Binney continued his argument, which we had not the pleasure of hearing. He was succeeded by Dr. Tyng in support of the resolution of Judge Berrien. Dr. Higbee followed in advocacy of commitment, and was succeed by Mr. Cunningham of Va., in favor of the resolution.

Rev. Mr. Forbes next rose and said, after he had so often been referred to as an accuser here, which he had as often denied—after he had been badgered about when he was only acting as the means of communication between a Presbyter of the Church and this house—he had been compelled to go out and seek evidence, and he had handed to him since the reference made to him by Mr. Conyngham, several affidavits substantiating the documents.

The house objected to the reading.

Rev. Mr. Forbes then stated that the substance of the affidavits was 1st. a confirmation of what Judge Strong had said.

Mr. Berrien asked if it was from Judge Strong himself?

Mr. Forbes: No—the next was from the wife of Mr. Quarterman, and another from his son, confirming what Mr. Qurterman had said. He therefore thought the whole subject should be referred to a committee to investigate the whole matter.

Judge Berrien took the floor and said, since the prosecutors here had gone out to seek evidence, he would say that he too held affidavits confirming statements made by Dr. Hawks.

Rev. Mr. Forbes again repelled the term of prosecutor.

Judge Berrien said he had to use the word; he who would go out to seek evidence and facts, is, to all intents and practical purposes, the prosecutor!

Mr. Memminger, of S. C., followed, and said he should speak plainly. He considered Dr. Hawks a persecuted individual—the accusation against him was what the Scripture calls a railing accusation; the author, Dr. Muhlenberg, had lost reputation since they were presented; he had consulted his prejudices rather than his duty, and when the case begins to pinch, the proposition is made to refer it to a committee, that the evidence may be remodelled. Mr. M. continued at length in a cogent argument, and was followed by Rev. Mr. Forbes, who said he had been thrown into a strange position here. Why attempt to fix on him the opprobrious title of prosecutor? He had known Dr. Hawks long, and had always refused to take any part in any accusation. He would do his duty here conscientiously, but repelled the position of being a prosecutor against Dr. Hawks or any man living.

Judge Berrien disclaimed using the term in any opprobrious sense—a prosecutor acting conscientiously was entitled to public thanks, and not opprobrium. He then entered upon a full answer to the argument of Mr. Binney, and was followed by

Judge Chambers, who thought the house had strayed from the subject. He approved the reference to a committee, as they were bound to make all inquiry and collect all evidence possible.

Rev. Mr. Van Ingen was opposed to the whole action of the house. The document, the answer, and its attendant argument had all been brought up without his consent—he had voted against them. The action was entirely wrong. The documents should have been sent to a committee, before which accuser and accused might appear.

The question was then taken by Dioceses and orders as follows:

For Commitment,	Clergy 13—Laity 8		21
Against Commitment,	Clergy 13—Laity 12		25
Divided,	Clergy 1—Laity		2

So the motion to commit was lost.

Then question then came upon Mr. Berrien's motion, which was as follows:

Resolved, That this Convention has heard the charges exhibited against the Rev. Dr. Hawks, and his answer thereto, with undiminished confidence in his integrity as a man and a Christian.

Mr. Cook, of N. J., offered the following as a substitute, which Judge Berrien accepted:

Resolved, That in the opinion of this house, the integrity of Dr. Hawks has been satisfactorily vindicated in his reply and proofs in relation to the charges presented against him in the memorials before the house.

Judge Jones then took the floor in opposition to the resolution. He thought the whole proceeding out of order, and for the purpose of getting to a direct vote on the question of signing the testimonials, he moved to postpone the whole matter indefinitely.

A motion to adjourn was lost.

Mr. Binney then moved to lay the whole subject on the table.

Judge Jones withdrew his motion, and the question was taken by Dioceses, as follows:

Yeas—Clergy 10,	Laity 7	17
Nays—Clergy 14,	Laity 12	26
Divided " 3,	" 3	6

The substitute then came up.

Rev. Dr. Burroughs. Rev. Dr. Brown of La., Rev. Dr. Mason of N. C., and others, asked leave to be excused from voting, and have it noted on the journals.

Mr. Newton said there was no coercion in the vote—if gentlemen do not wish to vote let them hold back.

The clerical and lay delegations from New York, Florida, Connecticut, Delaware, &c. asked also to be excused.

Mr. Memminger said this was one way of defeating action by preventing a quorum—he did not impute motives, but such would be the effect. He objected to any person being excused from voting, unless the result of the vote were personal to himself.

Rev. Dr. Ogilby of New York, did not wish to be forced upon either horn of a dilemma—if forced to vote, he should vote no, although he did not wish to implicate the character of Dr. Hawks.

A motion to adjourn was negatived, and the question on the resolution was taken; no one voting in the negative but desiring not to vote were excused. The vote stood as follows:—

Yeas, 17 Clergy, 18 Laity. The resolution was adopted. The House then adjourned.

From our Correspondent.

Wednesday, Oct. 16.

Convention attended Divine Service. Morning Prayer was read by the Rev. Dr. Tyng, assisted by the Rev. Dr. Wainwright, who read the Litany and Lessons.

After the usual preliminary business in the house of Clerical and Lay Deputies, Judge Chambers, of Maryland, asked the attention of the house to a motion to adjourn. He proposed that the house adjourn on Friday evening the 18th inst.

The motion was strongly urged by Judge Chambers and the Hon. D. B. Ogden, and was opposed by Dr. Brooke, of Ohio, and Hon. Mr. Memminger, of S. C. who moved to lay the same on the table. The motion was agreed to.

The Hon. Mr. Memminger having expressed his determination to have a vote—to use his own words—"on the Oxford Tracts,"

Judge Chambers rose and offered the following as a substitute for all the resolutions and amendments which had been proposed:—

Resolved, That the house of Clerical and Lay Deputies consider the Articles, Liturgy, and Offices of the Church sufficient exponents of her sense of the essential doctrines of holy Scripture, and that the canons of the Church afford ample means of discipline and correction for all who depart from her standards; and further, that the General Convention is not a suitable tribunal for the trial and censure of such; and that this Church is not responsible for the errors of individuals, whether they are members of this Church or otherwise.

The Rev. Dr. Tyng, of Pa., said that if his friend from Maryland would withdraw his resolution, he would submit the following, which he thought would meet the wishes of all. He then read as follows:—

Whereas, representations have been made to the General Convention that much anxiety and uncertainty of mind in regard to the doctrines of the P. E. Church in the United States, has been occasioned in various portions of the Church by the many religious controversies of the present day, and an expression of opinion in these premises has been asked of this General Convention: therefore

Resolved, That this Church receives the holy Scriptures of the Old and New Testament, as the only Divine rule of religious faith and practice.

Resolved, That the Articles, Liturgy, Offices and Homilies of this Church are sufficient, and the only authorized exponents of the sense of the essential doctrine of holy Scripture; and that the canons of the Church afford sufficient means of discipline and correction of all her ministers who may inculcate doctrines contrary thereto.

Resolved, That the General Convention is not a suitable tribunal for the trial and censure of the errors in doctrine of individual members of the Church, nor is the Church to be considered or held responsible therefor; and therefore it is inexpedient for this body to pronounce any particular or definite sentence in the premises proposed for their consideration; and they be referred to the regular course of diocesan canonical discipline.

Dr. Tyng enforced his resolutions by a few remarks.

The Rev. Dr. Brooke, of Ohio, was opposed to both substitutes, and urged the adoption of the resolutions proposed by Dr. Hawks.

The Rev. Mr. Dobbs, of Ohio, took the same position, opposing strongly the principles, as he understood them, of the Oxford Tracts.

The Rev. Dr. Strong, of Mass., addressed the house on the differences which had always existed in the Church, and he believed always would exist in our ranks.

The Rev. Dr. Empie, of Va., made a reply to the various speakers who had alluded to his former speech; he declared that Puseyism was on the increase in this country; that it was greatly aided by the New York Churchman particularly; and urged the house to express an opinion, in order to prevent the younger clergy from going over almost bodily to the ranks of Tractarianism.

In the course of the speech of Dr. Empie, he asserted that in Dr. Pusey's tract on Baptism he taught the doctrine that no grace of repentance could be granted to sin after Baptism.

The Rev. Dr. Jarvis, of Conn., denied the statement on the authority of Dr. Pusey himself.

The Hon. Mr. Newton, of Mass., moved that the resolution of Judge Chambers be referred to a select committee. Negatived.

The Hon. Mr. Memminger addressed the house at length in opposition to the "Tracts," the "Tractarians," and "Tractarianism."

The learned gentleman was several times *corrected* in relation to statements as to transactions which had occurred in the diocese of New York.

Judge Chambers followed, deprecating any other action than that contemplated by his resolutions. He contended that it contained but the expression of a truism on which all could coincide.

The learned gentleman continued, without concluding, until the adjournment.

Wednesday Evening, 7 o'clock.

The Chair presented a communication from the Rev. Dr. Duchachet, of Pa., respecting certain canons, with an edition of the same, published by him, which accompanied the same. The latter was read by title, and on motion was laid on the table for the present.

Judge Chambers, of Maryland, concluded his speech begun in the morning.

The Rev. Dr. Tyng, of Pa., said that he had intended no such action as the construction placed upon his proposed resolutions by the gentleman from Maryland would imply. If he could not achieve peace, he could at least express his individual opinion, vote by vote, as the resolutions came up. Let the question be taken, if the house pleased, one after another, and there would be one result at least—the result of exhaustion.

The Rev. Dr. Wylie, of Indiana, claimed the *right to differ*. It is said that some have an extreme position: they have a right. It put him in mind of the farmer whose "outside rows" were infested by squirrels and vermin; and he made up his mind he would leave *no* "outside row." Are we to have no "outside row?" The Tracts did not tend to Romanism, but the contrary. He related an anecdote of a Presbyterian clerical gentleman, who was very much opposed to "Puseyism," and to whom he read extracts from the Tracts, and particularly this passage: "Rome cannot be reformed, it must be destroyed;" and he exclaimed, "that's just what I like; who is the author?" I handed him the Tracts, and told him to look for himself. If we are to contend with Rome, it must be on the basis which the Tracts supply. The most effective weapons against Rome were to be taken from the armory which the Tracts supplied. Let them take the beam out of their own eyes before they attempt to legislate the mote out of ours. He was decidedly in favor of the resolution of the gentleman from Maryland.

Mr. Williams, of Va., moved that the final question be taken on the resolutions and amendment at half past 9 o'clock. Agreed to.

The Rev. Mr. Atkinson, of Maryland, denied the right of the house to pass any of the resolutions. The body possesses no such power. Has the General Convention the right to lay down articles of faith? We cannot condemn Puseyism—Rome—Antioch—or any other system, in the abstract. He could do no more than ask what more could be asked than Judge Chambers's resolution provided for.

The Rev. Dr. Brooke, of Ohio, followed in opposition to the arguments advanced by Judge Chambers, the Rev. Dr. Wylie, and the Rev. Mr. Atkinson.

The Rev. Dr. Burroughs, of New York, in a speech of great power, declared that all the resolutions were based upon false premises—the distractions in the Church—whereas, being upon the committee on the state of the Church, he could aver that no such complaint was made in any of the reports from any of the dioceses: he found it impossible to come to any conclusion upon any of the resolutions except that of Judge Chambers; and only that as a matter of accommodation. A great deal had been said about extremes, but all about one extreme—high-churchism: he was an high Churchman. By that he understood one who faithfully maintained the docrines of the Church, and paid strict obedience to her discipline. As to tendencies towards Romanism, only two instances had been adduced: the candles—they had been lighted before day had dawned; and the cases alluded to had been thrown upon the altar in question by ladies, unknown by the officiating rector: he believed that any action taken upon the Oxford Tracts would increase their evil effects—the Tracts were dry reading; at the time of the Carey ordination, the bookseller who published them was using them for waste paper, when the excitement produced their publication: he opposed particularly the resolution of Dr. Hawks.

Dr. Hawks replied. There was an evil: the House of Bishops could allay it; he had acted as a peacemaker; there was nothing in his resolutions to which all could not agree.

The Rev. Mr. Van Ingen, of Hudson, N. Y., declared that there was no danger of disunion in the Church. Since the Convention had met, brethren who had been thought to be in the very depth of heresy, had been found to be perfectly sound in the faith.

The Rev. Mr. Trapier, of S. C., took the same position: he believed there was no essential differences. Tractarianism was a man of straw set up by timid people to fire at.

The Rev. Mr. Gallagher, of Georgia, controverted the opinions of the two previous speakers: he thought if no action should be taken Tractarianism would overshadow the land—unusual occasions demand nnusual means; if the agitation was universal, it was certainly called for.

The hour having arrived for the order of the day, the vote was taken upon the resolution of Judge Chambers, and resulted as follows:—

Clergy—27 dioceses voted—ayes 15; nays 8; divided 4.

Laity—23 dioceses voted—ayes 11; nays 9; divided 3. So the resolution was lost.

The house then proceeded to a vote upon the resolutions proposed by the Rev. Dr. Hawks, and they were negatived by the following vote:—

Clergy—27 dioceses voted—ayes 8; nays 15; divided 4.

Laity—23 dioceses voted—ayes 11; nays 11; divided 1.

The Rev. Mr. Young, of S. C., withdrew his resolution—it being next in order—and the Hon. Mr. Memminger, whose resolutions were then in order, accepted Dr. Tyng's as a substitute, which, after some conversational debate, was withdrawn.

The Rev. Mr. Cook, of R. I., also moved a substitute, which the Chair decided to be out of order because the resolution was substantially the same as those already passed upon. Appeal, and the Chair sustained.

A motion was then made and carried, to reconsider the resolution of Judge Chambers [reported above] and the same was passed by an overwhelming majority.

Adjourned at 11 o'clock.

Clerical Changes.

The Rev. Samuel Hanson Coxe, Jr., has accepted a call to the Rectorship of St. Peter's Church, Auburn, Western New York.

The Rev. R. F. Cadle having removed from Wisconsin and taken charge of the church at Sodus, Wayne county, Western New York, desires letters and papers for him to be addressed accordingly.

For the Churchman.

St. Simon's Church.

Mr. Editor,—An Episcopal congregation of Germans has long been a cherished object of attention with many of our communion. It has of late been successfully organized, and in its first stages of existence looks to the nurturing care and benevolence of its friends.

There is one mode of presenting the gospel more efficient among the destitute than any other. They often want nothing more than a demonstration of our good will, in order to enter into our views and adopt our counsels. They are often precluded from spiritual benefit by temporal necessities. Poverty is a great temptation, often a powerful incentive to crime and a barrier to the better knowledge and principles which might have prevented it.

Thousands are thus often diverted from even ordinary duty by the pressure of outward circumstances. The mind suffers when the body is ill at ease. It is vain to address the one when the other is shivering with cold, burning with fever, or racked with pain and disease growing out of destitution itself. Nor are we without high and holy sanction in this course. Our Lord had done many signs and wonders of benevolence before he "proclaimed the acceptable year of the Lord."

The season is approaching when the sufferings of the destitute are most severely felt. Want of employment and the rigor of winter will plead for them when many will be thinking of nothing but amusement. When thousands may be sitting in the midst of surrounding comforts, others will sit perhaps in the midst of cheerless penury, surrounded by all its wretchedness. A small deduction from superfluous enjoyment would often prove an effectual relief, nay luxury to them.

Any thing that may be offered for the relief of applicants in this parish, may be left with Messrs. John Heeker, 56 Rutger's street; Thomas Cook, 216 Houston street; —— Duncan, 70 John street; or with the Rector, C. F. Cruse, No. 21 First Avenue.

For the Churchman.

John W. Johnston.

DIED, Monday, October the 3d, JOHN W. JOHNSTON, son of Dr. F. U. Johnston of this city.

The death of this excellent young man, has spread a deep gloom over a circle of devoted relatives and friends. Taken from our midst in youth; removed from a scene of opening usefulness; of uncommon mental vigor and moral integrity,—he has left a name embalmed in the memories of mourning friends, and fragrant with the Christian virtues which he learned to cultivate in early youth and in health, and which shone with peculiar lustre in his last sickness. The grace of God, sustained him through a protracted illness, so that he murmured not in the extremity of his sufferings. The Holy Communion was administered to him, and thus the Christian's viaticum was supplied him for his journey through the "valley of the shadow of death."

His body was committed to the grave amidst the beauty and stillness of the country; the songs of birds mingling with the Church's requiem said at his graves' side,—There rest, young friend, in thy tranquil bed of dust, until bidden to come forth by Him who is "the resurrection and the life."

"So pure his heart in every feeling,
So high his mind in each revealing,
A band of angels thought that he
Was one of their bright company;
And on some homeward errand driven,
Hurried him too away to Heaven."

Married.

In St. Luke's church, Catskill, on Thursday evening, October 3, by the Rev. L. L. Noble, the Rev. A. F. OLMSTED, Rector of St. Luke's Church, Lincolnton, North Carolina, to CAROLINE ELIZABETH, daughter of the late Apollos Cooke, Esq., of the former place.

On the 10th inst., at Christ Church, Poughkeepsie, by the Rev. Dr. John Reed, the Rev. CHARLES SEYMOUR, of Marcellus, Onondaga county, to Miss CATHARINE ANN, daughter of the late Daniel Coolidge, of the former place.

Died.

In New Britain, Conn., on Friday, 11th inst., at the residence of her brother the Rev. John Marshall Guion, ALMIRA, daughter of the late Elijah Guion, of this city.

Calendar.

October.

20. Twentieth Sunday after Trinity.
27. Twenty-first Sunday after Trinity.
28. St. Simon and St. Judge the Apostles.

Notices.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
October 19. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
August, 1844. 296 East Broadway.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

MAJOR DOUGLASS' STATEMENT.

This day published—Price 12½ cts.

A STATEMENT of Facts and Circumstances connected with the Removal of the Author from the Presidency of Kenyon College. By D. B. Douglass, LL. D.

Author's Advertisement.—The following pamphlet has already been through one edition—printed and distributed, for obvious reasons, as a private circular; and the hope of the writer has been that the end for which it was designed might thus be accomplished, without giving to the "facts and circumstances" detailed, a more enlarged and indiscriminate publicity. This hope however—perhaps a vain one at best—without any action or volition on his part, has been frustrated. The subject has been cited before the public, and to the public it must go.

The writer would perhaps have been advised by some, to defer the republication until after the counter-statement of his adversaries had made its appearance; but the attempt which has recently been made, through certain religious periodicals, to misrepresent the aim and purport of the publication, and to excite on party grounds a prejudice against the writer, is deemed to be of sufficient consequence to be answered—and he knows of no better answer than the pamphlet itself.

D. APPLETON & CO.,
Oct. 19. 200 Broadway.

VALUABLE CHURCH WORKS.

THE subscriber offers to clergymen and others a valuable assortment of Theological Works, consisting of the most celebrated and approved that have been published in this country, at the lowest market prices. All the publication of Stanford & Swords and the Appletons' constantly for sale. A good assortment of Bibles and Prayer Books of all sizes and prices on hand, including the splendidly illustrated edition edited by Dr. Wainwright, at $6 50—one of the most elegant holiday presents that can be made.

HENRY M. ONDERDONK,
Oct. 19—4t Publisher and Bookseller, 25 John st.

IN PRESS.

HOLY BAPTISM.—Prayers, Meditations, and select passages, on the Sacrament of Baptism, with the Baptismal Offices, according to the use of the English Church. By Henry E. Manning, M.A., Archdeacon of Chichester. Adapted to the Church of America, by a Presbyter of the Diocese. With an introduction by the Rt. Rev. Benjamin T. Onderdonk, D.D., Bishop of New York.

☞ The above invaluable work will be published in handsome style, in pocket form, and will be an admirable companion for Wilberforce's Eucharistica.

HENRY M. ONDERDONK,
Oct 19—2t Publisher and Bookseller, 25 John st.

BP. EASTBURN'S EDITION OF THORNTON'S FAMILY PRAYERS.—Family Prayers and Prayers on the Ten Commandments and occasional prayers. To which is added a Family Commentary upon the Sermon on the Mount, by the late Henry Thornton, Esq. Edited by the Rt. Rev. Manton Eastburn, D.D., Bishop of Massachusetts.

☞ This edition has thirty additional pages never before published in this country. Just published by

STANFORD & SWORDS,
Oct. 19. 139 Broadway.

JUST PUBLISHED.

THE CHURCH AS IT IS.—A Sermon, preached at St. Paul's Chapel, in the City of New York, on occasion of the Joint Anniversary Celebration of the New York Bible and Common Prayer Book Society, and the Protestant Episcopal Tract Society, on the evening of Wednesday, the 25th of September, 1844: By the Rev. Homer Wheaton, Assistant Minister of Christ Church, Poughkeepsie.

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
Oct. 12. opposite St. Paul's.

NO CHURCH WITHOUT A BISHOP; or, the Controversy between the Rev. Drs. POTTS and WAINWRIGHT. With Preface by latter, and an Introduction and Notes, by an Anti-Sectarian.

For sale by JAMES A. SPARKS,
Oct. 12. Churchman's Bookstore, 161 Fulton st.

MR. SOUTHGATE'S NEW WORK.

JUST PUBLISHED.

NARRATIVE of a Visit to the Syrian (Jacobite) Church of Mesopotamia, with Statements and Reflections upon the present state of Christianity in Turkey, and the character and prospects of the Eastern Church, by the Rev. Horatio Southgate, A.M. 1 vol. 12mo. cloth.—Price $1.

"This is the title of an elegant volume just issued by the Appletons, and which is destined to meet with a rapid and extensive sale. The author is not unknown in this country. He is a faithful and devoted clergyman of the American Episcopal Church, to those far off and interesting branches of the Church which are scattered over the world-renowned plains and mountains of Mesopotamia. The infamous and atrocious calumny which connected Mr. Southgate with the Nestorian Massacre a year since, though obtaining so general a circulation through professedly religious papers of this country, so far from injuring him, added to the lustre of his truly Christian character. In his case, the truth caught up with and annihilated the LIE. Mr. S. is now on a visit to this country, and has just put to press this interesting narrative of his tour to the Syrian Churches in 1841, with such observations upon their condition and future prospects as were impressed upon his mind. The work is dedicated to the Church of which he is a minister; and is more particularly intended for its members and well wishers. It is well and ably written, and will be attentively read by all those who feel an interest in the Missions of the Church to the land where our race and holy religion had their birth.—*Albany Evening Journal, Oct. 1st.*

D. APPLETON & CO.
Oct. 12—2tis 200 Broadway.

NOW READY—NUMBER 1 to 27,
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CHURCH ALMANAC FOR 1845.

THE Church Almanac for 1845, is just printed by the Protestant Episcopal Tract Society, and for sale at 30 dollars a thousand, 4 dollars a hundred, or 6¼ cents single, at the Church Depository, 20 John street.

Sept. 28—4t THOS. C. BUTLER, Agent.

ORGANIST.—A gentleman of some experience wishes to obtain a situation as Organist in some one of the Episcopal churches in the city or immediate vicinity. Salary not so much of a consideration as the practice. Please address "Communicant" at the office of the Churchman. Sept. 28.

TEACHER.—A situation is wanted by a Gentleman who has had experience in several States and this city, either in a private or public capacity. The most satisfactory testimonials can be given.—Compensation moderate. Address "Teacher" at this office. Oct. 12—4t

A LADY, a Communicant of the Church, wishes to engage as Governess in a family, or to take charge of a School. With regard to faithfulness, experience and success, she will refer to her former Patrons. Address "T. C. I." office of the Churchman.

Oct. 12—2t

A LADY, experienced in teaching, wishes to obtain a situation as Governess or Teacher. She will instruct in all the English branches, the French language, Music on the Organ and Piano Forte, Drawing and Painting. For address and references, apply (post paid) at this office. Sept. 28—tf

For the Churchman.

A Song of Harvest Home.

By the author of "Christmas Bells: and other Poems.

WARM the autumn sunlight gushes,
O'er red fruits and golden grain;—
O'er the plains the harvest blushes;—
Earth with plenty smiles again!
Gathering in the glowing treasure,
Joyous from the fields we come,
And for blessings without measure,
Raise the song of harvest-home!
Harvest-home, O, harvest-home!
Brothers! sing the harvest-home!

Richly hath the smile of heaven,
Paid the promise of the spring;
And earth's plenteous store hath given
Food for every living thing!
Sunshine meet and genial showers,
Shed from heav'n's benignant dome,
Bursting grain and blushing flowers,
Making glad our harvest-home.
Harvest-home, O, harvest-home,
Brothers! sing the harvest-home.

In the pleasant autumn weather,
'Mid the vines and falling leaves,
Merrily we sing together,
As we bind the heavy sheaves;—
Singing while the daylight shineth,
At the morn and noon of day,
Singing when the sun declineth,
And beneath the moonlight ray,
Harvest-home, O, harvest-home!
Brothers! sing the harvest-home!

As our choral anthem swelling,
Echoes from the dells and hills,
Many-ton'd, to heaven telling
Of the joy our bosoms fills,
Let us think of Him who bought us,
With his precious, saving blood;
And through tears and anguish brought us,
From the wilds of sin to God.
Harvest-home, O, harvest-home!
Christians! sing the harvest-home!

Lo! the scene around us spreading,
Warns us of the whitening fields,
Where no Gospel-reaper treading,
Wins the produce which it yields;—
Warns the Church, what wastes surrounding
Still are rank with woe and sin;—
While her Lord's command is sounding
Still, for HIM those wastes to win.
Harvest-home, O, harvest-home!
Churchmen! sing the harvest-home!

Great Redeemer! when from heaven,
Thou, for judgment arm'd, shalt come,
To thine angels shall be given,
Charge to bring thy chosen home;
From the world where truth and error
Springs to one vast harvest-day,
They thine own elect shall gather,
While thy foes shall shrink away.
Save us Lord! when thou shalt come,
To that dreadful day of doom.

Brothers! that dread day expecting;—
Let us live and act for God!
Travelling on, all sin rejecting,
By the path the Saviour trod:—
Looking on the world around us
As our harvest-field of toil,
Till the angel-reapers crown us
With the harvest's richest spoil;—
Till the Lord himself shall come
To his heavenly harvest-home.

For the Churchman.

Mr. Editor,—I send you a Scotch paper containing an account of the consecration of an Episcopal Church in my native town. Within the last ten years a change in religious matters appears to have been wrought upon "the sweet banks of the Jed." An Episcopal Church in Jedburgh, one of the strongholds of the Kirk, and its numerous offspring, Burgher and anti-Burgher—Relief and Cameronian—auld light and new light—is indeed one of the signs of the times in Scotland. But the institutions of Knox and Calvin are hastening to dissolution, and the ancient Church of the land, long under sore oppression, whose only fame is proclaimed by the ruins of Iona, is reviving,—she is putting on her beautiful garments, and the sons of them that afflicted her, are now coming bending unto her.

Independent of the striking fact of the revival of Episcopacy in Scotland, to which the Church of "St. John the Evangelist" bears witness, erected in the midst of a district thoroughly Presbyterian—where Episcopacy is said to "rub shoulders" with Popery,—the description of the elegant structure thus appropriated and devoted to the worship of God—the presence of four Scottish Bishops—the notice of the beautiful proprieties observed in the various parts of the service according to the Scotch Ritual—and that Dr. Hook preached the consecration sermon—cannot fail to make the whole interesting to your readers. Should you so view it and insert it in your valuable journal, you will oblige your constant reader. P.

Connecticut.

CONSECRATION OF THE

New Episcopal Church at Jedburgh.

On Thursday last the consecration of the new church, dedicated to St. John the Evangelist, at Jedburgh, took place under circumstances of perhaps as gratifying and auspicious a character as the most ardent friends of the undertaking could have anticipated. The only drawback upon the gratification incident to the occasion was the unfavorable state of the weather,—a heavy rain having commenced to fall during the previous night, which continued unintermittingly during the entire proceedings. This circumstance, however, although it may have operated, to some extent, in restraining the attendance of visitors from a distance, can scarcely be considered to have detracted, in any considerable degree, from the interest and importance of the occasion, seeing that the church was filled, during the performance of the ceremony, with a distinguished and brilliant assemblage, including many of the dignitaries of the Scottish Episcopal Church, several of the nobility and gentry connected with the surrounding districts, and a considerable proportion of the more substantial as well as humbler classes of people belonging to the locality. Before detailing the proceedings connected with the consecration, we proceed to give a brief account of

THE SITE AND STRUCTURE.

On entering Jedburgh from the north-east, the attention is at once riveted by the appearance of the new church, which forms a prominent object amidst the beautiful and picturesque scenery by which the town is environed. It occupies a position on a spot of ground, locally denominated "The Friars," forming an angle in the course of the river Jed, which sweeps past within not many yards of the walls of the sacred edifice. Immediately in the rear of this position is a lofty and precipitous wooded bank, by which the church is in that direction sheltered, whilst the surrounding scenery presents a strikingly diversified landscape, composed of richly cultivated slopes and plains, largely interspersed with wood, crag, and water. On the present occasion, despite of gloom and damp, the mellow autumnal glow which invested the scene greatly enhanced its beauties, and added to the gratification of the spectators. The site was purchased by the late Marquis of Lothian, and generously granted by his lordship for the purpose to which it is dedicated.

The church is a beautiful specimen of the decorated style of Gothic, or the ecclesiastical architecture of the fourteenth century,—a period which is considered among the best days of the art. It is, we believe, the only new church which has yet been completed in Scotland on the true principles of Catholic architecture; and, as far as we can judge, it is perfectly chaste in all its parts, and correct in its arrangements. It embraces, we should say, all the essentials for the proper celebration of divine service according to the ritual of our Church. A very large sum, indeed, must have been expended in furnishing it out in such an efficient and handsome manner, and the piety and munificence of its noble patroness must excite the gratitude of every Churchman, while he cannot fail to regard the event with unmingled satisfaction, as an earnest of the dawning of brighter days.

The church is built of a light-colored sandstone, having all the principal parts, such as the buttresses, corners, windows, doors, &c., of hewn stone,—and all the rest of the wall of rough stone, in small courses, which has a very fine effect. It consists of a nave and chancel of handsome proportions, with fine high pitched roofs, and having a porch attached to the nave, and a vestry to the back of the chancel. The nave or body of the church is about 66 feet long by 27 feet, the chancel is 30 feet long by 21 externally. Exclusive of the buttresses, the nave has four windows on the north side and three on the south,—the porch filling up the second compartment between the buttresses from the west end. It has also a large and elegant west window. The chancel has two windows on the south side only, and the vestry fills one of the compartments on the north side. The altar window is of large dimensions, and all the windows are furnished with beautiful stone mullions and tracery, filled with stained glass of the most exquisite design and coloring. The effect of the interior is striking in the highest degree: with the open oak roof of the nave enriched with painted ornaments in bright colors,—the noble archway opening to the chancel with its arched roof of a deep azure, besprinkled with gilded ornaments,—and the rich painting of the altar window, heightened by being seen through the fretted rood-screen, through which you also catch a glimpse of the altar, with its rich and costly furniture. Over the entrance porch is the organ-loft, opening into the church, and enclosed with a pannelled stone front. The font is placed immediately on the left as you enter the church—it is of Caen stone, of large dimensions, carved with emblematical figures in the most exquisite manner. The oaken benches are plain and massive, open at the end, and ranged on each side of the church at right angles to the side-walls, leaving a wide passage in the middle. They are only two feet eight inches high, having a small book-board and no kneeling-board, but properly matted on the floor. The benches will accommodate about 180. The choristers' stalls occupy a small space near to the chancel, and are ranged parallel to, and on each side of, the centre passage. The pulpit is of stone, and of beautiful workmanship, corbelled out in the north angle formed by the chancel arch, and entered by a small stair through the wall. It is the gift of the Queen Dowager. The faldstool and lectern are also placed here on the outside of the chancel. The lectern consists (as is common in many churches,) of a bronzed eagle, with outspread wings, resting on an ornamented pedestal of the same metal. It is the gift of the Very Rev. the Dean of Edinburgh. The rood-screen, which separates the more hallowed precincts of the altar from the worshipper in the nave, is placed immediately below the chancel arch; it is of oak, with richly carved open tracery in three arches or compartments, the centre one forming the entrance. It is about eleven feet in height, the lower three feet being of close pannelled work. The floor of the chancel is raised two steps at the entrance, and the altar is farther raised by other two steps. About midway on the left or epistle side of the altar are the sedillia for the officiating clergy; three highly enriched arched recesses of stone, with carved canopies, and occupying the space between the two side windows. On the same side, is the piscina, and opposite to it on the north-wall is the credence-table, both projecting from the wall and beautifully carved on Caen stone. The altar, being beautifully sculptnred by Mr. Rowe, of Exeter, is of the same stone. The wall over the altar, called the dossel, as well as the space at both sides, is adorned with richly colored glazed tiles; and the plain points of the wall in the chancel, as also the nave, porch, &c., are ornamented here and there with illuminated distiches from Holy Scripture. The whole floor of the nave, porch, and chancel, is laid with encaustic tiles in appropriate devices; the floor of the chancel especially is very rich, and in the fronts or risings of the steps are to be seen sentences from Scripture done in letters of the same style of workmanship. This part of the work was executed by Messrs. Minton, of Stoke-upon-Trent. We ought also to notice the communion plate, which is of wrought gold.

The interior is altogether remarkably beautiful and well arranged, presenting one of the finest specimens that can be conceived of decorative effect, combined with the utmost possible degree of convenient accommodation in the disposition of its several parts. Mr. James Thomson, Jedburgh, was the contractor for the joiner-work and other fittings. The windows claim particular attention, owing to the degree of taste and artistic skill which has been lavished upon them. The great west window, bounding the chancel, is in three compartments; the span of the arch is principally filled with exquisite tracery in colored glass, surrounding the emblem of the "Trinity in Unity." The large central compartments represent respectively, "Christ bearing the Cross," "The Ascension," and "The Agony in the Garden." This is an obituary window, dedicated to the memory of the late Marquis of Lothian, by Cecil his widow, November 14, 1841; and two of the lower compartments are occupied with the arms of that noble family. The window fronting the entrance is emblazoned with two coats of arms,—one that of the See of Durham, to which Jedburgh at one period belonged,—the other that of the See of Glasgow, in which it is now included. The remaining windows are filled with scriptural subjects and rich tracery. The stained glass-work of the principal window was executed by Messrs. Ward and Nixon, Soho Square, London, as also the chancel windows; the most of those in the body of the church having been instrusted to Mr. James Ballantyne of Edinburgh; and it is almost superfluous to express the admiration which the design and workmanship of the whole are calculated to excite. The glass of the west window cost from £160 to £200.

Two coronals of brass, or other burnished metal, of a device corresponding to the architectural details, are suspended from the roof of the church. The entire interior is so arranged as to present a more noble and capacious appearance than could be anticipated from the comparatively limited dimensions of the structure, viewed externally; its whole proportions are in a high degree imposing, and the details strictly harmonious and beautiful throughout.

The organ, an instrument of great power and fine tone, was furnished by Mr. Hamilton of Edinburgh, and is constructed after the plan of those of Germany, the pipes being all made of pure tin, instead of the usual mixture of lead, which may perhaps account for the beauty and brilliancy of the tone. The scale of the pipes, we are informed, is from Silberman's celebrated master-piece, the organ in the Cathedral Church of Frieberg, in Saxony, which Mr. Hamilton visited last year. The Jedburgh organ is, we believe, the first of the kind built.

The ventilating and warming apparatus is the work of Messrs. G. and J. Haden, St Andrew Square, Edinburgh.

THE CEREMONY.

At the accustomed hour of assembling for public worship, the church began to fill, those admitted having previously had their places assigned them by tickets,—an arrangement which was necessary to prevent the crowding and inconvenience which indiscriminate admission would have occasioned. Amongst those present, independent of the bishops and clergy, and the functionaries officially connected with the proceedings, were—

CLERGY.—The Venerable Archdeacon Robert Isaac Wilberforce, of the West Riding of Yorkshire; Right Hon. and Rev. Lord Henry Kerr; the Rev. Dr. W. F. Hook, vicar of Leeds; the Rev. W. Dodsworth, Incumbent of Christ's Church, Regent Park, London; the Rev. John Keble, vicar of Horseley, Winchester, late Professor of Poetry, Oxford; the Hon. and Rev. John Grey, rector of Walsingham, Durham, and the Hon. and Rev. Francis Grey, rector of Morpeth, (sons of Earl Grey;) the Rev. Mr. Shields of Newcastle; the Rev. Mr. Teale, Yorkshire; the Rev. Mr. Church, late of Wooler; the Rev. William Proctor, Doddington, Wooler; the Rev. Aislabie Proctor, Alwinton, Rothbury; the Rev. Mr. Cook; the Rev. Mr. Mair. The total number of clergy present amounted to nearly forty.

LAITY.—Marchioness of Lothian, and the Marquis of Lothian, her son; Earl Talbot, Hon. Mr. Talbot, Hon. Mr. Boyle, Hon. Mr. Walpole; Sheriff Craigie and Lady; Captain Craigie of Chiefswood; Major Pringle of Jednook, and Misses Pringle; Dr. Richmond; J. S. Newbigging, Esq., W. S., sheriff-clerk of Roxburghshire; C. F. Shand, Esq., advocate; Charles G. Reid, Esq., W. S.; G. A. Esson, Esq.; John Henderson, Esq., architect of Trinity College; Mrs. Ormiston of Glenburnhall; John Scotland, Esq., of Glendouglas, and family; Misses Henderson of Abbotrule; Misses Richardson of Kirklands; John Colling, Esq., of Stewartfield; Robert Laing, Esq., town-clerk, Jedburgh; Dr. Affleck, M.D., Jedburgh; Dr. Hilson; Mr. Fala, surgeon; Mr. Thomson, surgeon, &c.

As soon as the congregation had taken their places, the bishops, clergy, and other functionaries, having assembled at the residence of Mr. Laing, which is beautifully situated on a rising ground to the south-west of the church, proceeded to the sacred edifice in the following order:—

THE BISHOP OF GLASGOW,
Preceded by his Chaplains,—viz.,

The Rev. Wm. Kell of Kelso.	Rev. Alex. Henderson of Hamilton.

THE BISHOP OF ABERDEEN (Primus.
Chaplains.

The Rev. G. Hamilton Grey, vicar of Balsover and Scartcliffe, Derbyshire.	The Rev. H. Malcolm of Dunblane.

THE BISHOP OF MORAY.
Chaplains.

The Rev. T H. Jones, M.A., Chaplain to his Royal Highness the Duke of Cambridge.	The Rev. J. C. Lyon, M.A., of St. Andrews.

THE BISHOP OF EDINBURGH.
Chaplains.

The Rev. H. Traill of Haddington.	The Rev. John Alexander, St. Paul's, Carrubber's Close, Edinburgh.

A numerous choir followed, all in surplices; and many of the clergy wore college caps. As the bishops and clergy, with this numerous retinue, advanced through the body of the church, (the choir parting to the right and left,) the scene thus presented was one which could not fail to impress the mind of every beholder with a deep sense of the solemn dignity and devout decorum which are characteristic of the services of our Venerable Church; and it was evident from the earnest attention bestowed upon the ceremonial, that these feelings pervaded the entire congregation.

The Bishop, with his chaplains, was received at the door of the church by the Chancellor, the Hon. Mr. Talbot, the Registrar, Minister, &c. Having proceeded in his robes to the front of the communion-table, (upon which the vessels for the Holy Communion were placed,) the minister presented to him the petition praying him to consecrate the church, and the deed of endowment, which the Bishop delivered to the Registrar, to be by him read aloud; and then the Bishop, with his chaplains and the clergy, repeated alternately the 24th Psalm.

[Here follows the service of consecration, which may be seen in our American Prayer Book.]

Then the Nicene Creed was chanted and notice given that the church would be open for divine worship at eight morning, and two evening, every day except Wednesdays, Fridays, and holy-days, when it would be open at eleven morning, and eight evening.

(*To be continued.*)

Centenary of the Birth of the Late Rowland Hill.

On Tuesday evening, a large public meeting was held at Surrey Chapel, Blackfriars-road, for the purpose of commemorating the centenary of the birth of the late Rev. Rowland Hill, and also to consider the propriety of erecting a memorial to him. Mr. James Sharman, M.A., minister of the chapel, presided, and was supported by Mr. Pritchard, consul at Tahiti, Mr. Campbell, Mr. G. Clayton, and other dissenting preachers. The chairman, in opening the proceedings, said that it had been suggested to him to take measures for erecting a memorial to the late Rowland Hill, formerly minister of Surrey chapel, now that they had completed the centenary of his birth. Many plans had been recommended, but that which met with most general acceptance was to erect in the immediate neighborhood of the chapel a large school-house, where a number of children might receive the blessings of a sound, liberal, and scriptural education. In addition to this it was proposed to erect two infant schools, one of which should be in the Borough-road. Resolutions to that effect were submitted and adopted. Upwards of £600 was subscribed on the spot. Mr. Pritchard detailed at some length the progress of education in Tahiti and the South Sea Islands, and the proceedings were brought to a close by a vote of thanks to the chairman.—*Eng. paper.*

POUGHKEEPSIE COLLEGIATE SCHOOL.

THOSE who have sons to educate and who wish to send them to one of the best boarding schools in America, whether their object be to prepare them for a collegiate course and for subsequent professional life, or for the less prominent, but not less important and useful occupations, of agricultural, mechanical, or mercantile life; we would earnestly recommend to visit, and by personal inspection become acquainted with the Poughkeepsie Collegiate School. Having recently spent a few days at that Institution, we cannot forbear an expression of the gratification afforded by our visit, and a personal examination of its high claims to public confidence and patronage. It has now been in successful operation since November, 1836, and has ever since been liberally patronized. Its admirable location, the spaciousness and classical elegance of the building, with its commanding proportions and the completeness of its internal arrangements, and the amplitude and surpassing beauty of the surrounding scenery, have been themes of delight and remark among its many visiters, not only from different parts of our own country, but often from foreign countries. In all these respects we believe it to be unsurpassed by any similar institution in the United States. But delightful as is the location, and complete as are the architectural arrangements of the building, and beautiful as is the view from its noble colonnade, looking out as it does upon so wide a range of hill and valley and cultivated fields, and the delightful village of Poughkeepsie and country seats around, and the broad, flowing, winding Hudson, and the lofty mountain piles in the distance, yet the management and direction of the school, and all the arrangements immediately affecting the present conveniences and comfort and permanent interests of the pupils, are no less deserving of approval and commendation. The government is in the best sense strictly paternal, being both energetic and mild.

The Principal regards and treats his pupils as members of his family. He watches over their deportment, their health, their physical comfort, their moral and mental improvement, with the solicitude and deeply felt responsibilities of a Christian father. He has some seven or eight gentlemen associated with him in the duties of instruction, each of whom devotes his energies to a particular department, under the general supervision of the Principal. It is no more than justice to say that these gentlemen, by their acquirements, their manners, and their established character, are deserving of the confidence reposed in them by the Principal, and the community.

These remarks are made by one who has no personal interest in the institution, any farther than as he believes it embraces rare advantages for education, and ranking among the very first schools of the kind in the country; and as such eminently deserving all the support and encouragement which it has so liberally received, and which it is hoped it will long retain, for the common benefit of all who may resort thither to acquire that moral and mental and physical discipline so indispensably necessary in order to fit them for entering successfully and honorably upon the high duties and responsibilities of life.—A. D. Oct. 12—2t

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION

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THE SHADOW OF THE CROSS—*An Allegory.* By the Rev. W. Adams, M. A. With beautiful illustrations from original designs by Chapman.

Will republish in a few days,

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FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

TERMS.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, \$15; for the second, \$12 50; for the third, \$10. No extra charge ever made, except for fuel.

☞ A deduction of \$2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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CHURCHMAN'S LIBRARY.

THE 10th Number of this publication is now out, containing in continuation, THE BOOK OF THE CHURCH, by Robert Southey, Esq.

TERMS—\$2 25 per year to city subscribers delivered. Mail subscribers \$2, or 6 copies for \$10 in advance, remitted to the publishers. J. R. DUNHAM.

☞ Subscribers received by J. A. Sparks, 161 Fulton street, New York; George & Wayne, 26 South Fifth street, Philadelphia; H. Colburn, Baltimore; C. Stimpson, Boston; E. H. Pease & Daniel Little, Albany; C. H. Kay, Jr., Pittsburgh. Sept. 28.

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
REV. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

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No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, \$200.

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☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

Laity—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

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REV. WILLIAM MORRIS, RECTOR.

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Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.				
2d do.	"	Nov. 24,	"	Feb. 15.
3d do.	"	Feb. 16,	"	May 9.
4th do.	"	May 10,	"	July 31.

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June 29—yly W. H. PADDOCK.

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☞ Application for admission or for particular information to be made to the

REV. P. L. JAQUES, RECTOR.
Port Colden, Sept. 17th, 1844. s28—8t

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The Churchman.

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